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ART. I.—*Critical Remarks on the Hebrew Scriptures: corresponding with a new Translation of the Bible. By the Rev. Alexander Geddes, LL. D. Vol. I. containing Remarks on the Pentateuch. 4to. 1l. 11s. 6d. Boards. Johnson. 1800.*

THE arduousness of Dr. Geddes's undertaking, and the obstacles incident to its execution, are grounds sufficient to excuse the delay that has hitherto postponed the appearance of this volume. Having it, however, at length, in our hands, we will immediately proceed to consider its contents; premising only the hope, that both the public and the author will vouchsafe to believe that the object of our remarks is the promotion of truth.

Prefixed to this volume is an address to the reader, in which, after assigning reasons for having deviated from the plan originally proposed in conducting the work, and a justification of having printed the quotations from the Samaritan, Syriac, Arabic, and Persic, in Hebrew characters, the doctor exhibits an account of the nature of the notes now offered to the public.

‘ In my translation and explanatory notes I have made it a rule to confine myself to the limited province of a mere interpreter; endeavouring to give a faithful version of my corrected originals, without comment or criticism. In the following remarks I have taken a wider and bolder range: I have throughout acted the critic, and occasionally the commentator; although the office of the latter has always been made subservient to that of the former. In both these characters I have freely used mine own judgment (such as it is) without the smallest deference to inveterate prejudice or domineering authority. The Hebrew scriptures I have examined and appreciated, as I would any other writings of antiquity; and have bluntly and honestly delivered my sentiments of their merit or demerit, their beauties or imperfections; as becomes a free and impartial examiner.—I am well aware, that this freedom will, by the many, be considered as an audacious licence; and the cry of *heresy! infidelity! irreligion!* will resound from shore to shore. But my peaceful mind has been long prepared for, and indeed accustomed to, such harsh Cerberean barkings: and experience has made me (not naturally insensible)

callous to every injury, that ignorance or malice may have in store for me.

‘ I only enter my protest against downright misrepresentation and calumny. I disclaim and spurn the imputation of irreligion and infidelity. I believe as much as I find sufficient motives of credibility for believing : and without sufficient motives of credibility there can be no rational belief. Indeed, the great mass of mankind have no rational belief. The vulgar Papist and the vulgar Protestant are here on almost equal terms : few, very few of either class ever think of seriously examining the primary foundations of their faith.’ p. iv.

From this position Dr. Geddes proceeds to state, what he conceives to constitute, this *almost equality* of terms ; by observing that

‘ The vulgar Papist rests his [faith] on the supposed infallibility of his church ; although he knows not where that infallibility is lodged, nor in what it properly consists : it is to him a general, vague, indefinite idea, which he never thinks of analysing. He reads in his catechism, or is told by his catechist, that *the church cannot err in what she teaches* ; and then he is told, that this unerring church is composed only of those who hold communion with the bishop of Rome, and precisely believe as he, and the bishops who are in communion with him, believe. From that moment reason is set aside ; authority usurps its place, and implicit faith is the necessary consequence. He dares not even advance to the first step of Des Cartes’s logic ; he dares not doubt : for in his table of sins, which he is obliged to confess, he finds *doubting in matters of faith* to be a grievous crime.’ p. v.

This passage presents a distinction, which, to us, is totally new : viz. that of Papists into two classes, the *vulgar*, and the *curious* and *learned* ; we are not, however, embarrassed in applying it, by the interposition of the epithet *supposed*, prefixed to infallibility ; inasmuch as we had hitherto conceived, that a belief in the infallibility of the church was a *sine qua non* of the Romish creed, and indeed essential to it. What is added by the doctor convinces us we are right ; for he not only asserts, that the vulgar Papist reads in his catechism, or is told by his catechist, that *the church cannot err in what she teaches* [here the infallibility is surely not *supposed*, but *absolute*] ; but subjoins, that this *unerring* church is composed of those only who hold communion with the bishop of Rome, and precisely believe as he, and the bishops who are in communion with him believe ; of which position, implicit faith is the necessary consequence. Hence, it is obvious, that if there be any other class of Papists than the *vulgar*, it behoved the doctor to have been more particular in his account of them, especially after what immediately follows :—‘ But, is the faith of the vulgar Protestant better founded ? He rests it on a book, called the Holy Bible, which he believes to be the infallible word of God.’ If, instead of *vulgar*, the doctor had substituted *Christian Protestant* (for all vulgar



Protestants against popery are not, alas! *Christians*); and, for *to be*, had said *to contain*, we should readily admit his statement; yet admitting it, we are bound to reject his conclusions; for he proceeds on to ask: 'Is it by reading the Bible, and unbiassedly examining its contents, that he is led to this precious discovery? No.'—We on the contrary, reply, YES; because though the doctor knows not such, we could introduce him to numbers, who having enjoyed the use of the Bible, in their native tongue, and even in the translation which the doctor is labouring to supplant, can give such a reason of the faith that is in them, as we have no doubt would confound the sophistry which follows. 'No,' quoth the doctor, 'he is taught to believe the Bible to be the infallible word of God, before he has read or can read it; and sits down to read it with this prepossession in his mind, that he is reading the infallible word of God. His belief then is as implicit as that of the vulgar Papist; and his motives of believing even less specious. Both give up their reason before they are capable of reasoning;—the one on the authority of his parents, or of his priest; the other on the authority of his parents, or of his parson: but the priest urges his plea with more dexterity and a fairer outside show of probability. If the parson be asked how he himself knows that the book which he puts into the hand of his catechumen is the infallible word of God; he cannot, like the priest, appeal to an unerring church; he acknowledges no such guide: and yet it is hard to conceive what other better argument he can use.' Amidst the ample scope here given for stricture, we shall confine ourselves to a few observations alone. 'He is taught to believe,' says Dr. Geddes, 'that the Bible is the infallible word of God, before he has read, or can read it.' This however, though a mere *gratis dictum*, we admit for sake of argument; since we apprehend that such proofs may be drawn from the Bible itself as are fully competent to warrant the conclusion. In adverting to these, need we hint at the evidence which the parson may obtain of the authenticity of the Scriptures; the miracles which evince the truth of revelation; and the prophecies, with their fulfilment, which these Scriptures contain? We trow, not. Upon these grounds then it is contended, that the word of God, as such, is properly recommended by him to the understanding and attention of all who can read, as powerful inducements to read them, unless the doctor should be more successful than he has hitherto been in proving them the offspring of imposture; and, therefore, that no such evidence, external or internal, is at all pertinent to them. The doctor's assertion is, that the faith of the vulgar Protestant, who is thus taught to believe in the Bible, is not as implicit as that of the vulgar Papist; nor are his motives for believing less specious, in as far as the one believes from the grounds of proof appertaining to the Bible, or contained in it,

and the other, because he is authoritatively told 'it is a *grievous crime to doubt*.'—But, to doubt *what*? Why, that the contents of the Bible, be they what they may, must be believed by him, not in the sense which his own reason and judgement suggest and confirm; but as the church, by its absolute authority, imposes:—*sic volo, sic jubeo; stat pro ratione voluntas*. Whether the priest urge this plea with more dexterity, as the doctor asserts, and a fairer outside show of probability, we will leave others to determine; observing, however, that whatever is *outside show* must necessarily be *superficial*. If, according to Dr. Geddes, it be asked, in proof of the foregoing assertion, 'How the parson knows that the book which he puts into the hands of the catechumen is the infallible word of God, he cannot like the priest appeal to an unerring church?'—No; if he did, in our apprehension, he were an idiot, and the doctor it seems would treat him as such. An idiot we should deem him, could he suppose fallible men to be infallible; and, especially, when thus impudently arrogating to themselves an attribute of the Divinity. Instead then of appealing to a church, which could afford no stronger proof of its error than is implied in this very presumption, he would appeal, for the ground of his faith in the word of God, as infallible, to irrefragable proofs: viz. those of the authenticity and truth of the Scriptures, arising from every source of sound criticism; together with the supernatural evidence of miracles and prophecy. Away then with all the frivolous and sophistical pretences that a renegade Papist may foist on us, for the true grounds of Protestant belief, and let the question be tried on its real merits.—Whenever the doctor pleases, we will not shrink from the charge; and if he can offer no better argument than that he has offered already, we must sincerely commiserate his want of invention.

Dr. Geddes proceeds to observe—after however assigning some other arguments equally insidious and contemptible, and which he properly terms 'gilded sophisms'—that, on reading the *popish controversy* from the days of Elizabeth to the present, one is apt, AT LEAST I AM, to think, the Romanists had, on this point, the better side of the question, by some of their controversialists not improperly called '*the question of questions*.' 'Yet,' notwithstanding this, he immediately subjoins, 'this same question has never been satisfactorily solved by the Romanists themselves; they always reasoned in a *vicious circle*, and proved the infallibility of the church from the authority of Scripture, and the authority of Scripture from the church's infallibility.'—Now, if so, in what consists the doctor's boasted 'dexterity of the papistical plea, and their fairer outside show of probability?' The fact is that the doctor has most miserably confounded two things, DISTINCT. Nothing, surely, in reasoning can be more vicious, than arguing in a circle; against the whole

of which argument, however, it does not follow that there must be a decided conclusion. The church's infallibility Dr. Geddes sets out with deriving from the authority of the Scripture; it is hence obvious that both Papist and Protestant take their stand upon one and the same ground, viz. that the Scripture is infallible; the only remaining question then is, whether the conclusion, that the church of Rome is therefore infallible, must be acquiesced in?—is this? or is it not, a legitimate inference? We, as Protestants, deny the inference to be legitimate, because the contents of the Scripture, and the church's interpretation of them, are considerations wholly distinct; and in order to show that the church's interpretations of the Scripture are infallible, it behoves the church to produce, what it never yet has been able to prove, the delegation of such infallibility for the purpose of interpreting, and upon what express grant it is entitled to this claim. Its utter inability to do this, is what constitutes the viciousness of its circular argument, with a total want of dexterity and fair outside show.

It still then remains to be proved, what right the doctor has to assume his pretended axiom: 'that the bulk of Christians, whether Papists or Protestants, cannot be said to have a rational faith;' for, as far as the Scriptures are concerned, their motives of credibility are rational motives, and so must remain, till the doctor, or some other champion, who is neither Papist nor Protestant, shall show, that the proofs as well external as internal, which have been so often, and, we will add, irrefragably, alleged to evince that the Scriptures contain the word of God, are nugatory and vain.

The doctor, however, no longer confines himself to the *vulgar* Papist, or the *supposed* infallibility of his church; for notwithstanding the credit he gives them of greater dexterity, and a fairer show of probability in urging this plea, than the Protestants in repelling it, Dr. Geddes extends his conclusion to the Romanists at large, comprehending even the curious and learned:—'This same question of questions has never been satisfactorily solved by the Romanists themselves. They always reasoned in what is termed a *vicious circle*—I know what shifts have been made by Bellarmine, Becan, and many others, to get out of this coil; but I have never met with any one who had succeeded.' If so, what fair-showing, dextrous bunglers must they have been!

As to the doctor's conclusion:—'on the whole then, I think, it may be laid down as an axiom, that the bulk of Christians, whether Papists or Protestants, cannot be said to have a rational faith; because their motives of credibility are not rational motives; but the positive assertions of an assumed authority, which they have never discussed, or durst not question: their religion is the fruit of unenlightened credulity'—it appears to



us, for reasons as plentiful as blackberries in Autumn, to be utterly inconclusive and absurd.

Having now done with '*the vulgar*,' we come to '*the curious and learned*;' and of these we are taught that 'a very small number only have thoroughly examined the motives of their religious belief in any communion.' Upon what authority the doctor has the hardiness to assert this we are not informed, and, therefore, not much disposed to admit his presumption built upon it, 'that the more curious and learned these inquirers were, the less they gradually believed;' since the obvious consequence would be, not as the doctor suggests, that *ignorance is the mother of devotion*; but, that the conjunct tendency of curiosity and learning leads to absolute incredulity: Dr. Geddes, indeed, foreseeing this consequence, saves himself from it at no small price; for he adds: 'without ranking myself with the *learned*, I my safely class myself with the *curious*,' and thus, in the ship-wreck of faith, having thrown over-board his learning, he proceeds to record his escape:

'I have been at great pains to examine every system of theology, that has come in my way, in order to fix my religious belief on something like a sure foundation. I have searched the Scriptures; I have studied tradition; I have read ecclesiastical history: and the result of my search, my study, and my reading, has been, that reason, reason only, is the ultimate and only sure motive of credibility; the only solid pillar of faith.' p. vi.

When a man, like Dr. Geddes, so feelingly describes the result of this *labor improbus*, we cannot help pitying his ill-applied curiosity; for we conceive, that, had he previously considered the nature of his pursuit, the position he at last attained must, antecedently to commencing his inquiry, have been the first object of reflexion; for, can any thing be more obvious to a being, of whom reason is the discriminating faculty, and without the exercise of which he sinks beneath a brute, that reason so circumstanced should not be his guide? The doctor would have certainly done better, if he had first looked into himself, before he looked beyond himself; less in danger of being bewildered, he would have saved himself much trouble, and, at once, obtained his ultimate conclusion; which, however, after having thus circuitously gained, he is induced by it to add: 'I cannot then be charged with *infidelity*, since I firmly believe all that reason tells me I ought to believe.' Here now, we see the use Dr. Geddes makes of his foregoing renunciation of learning; for learning united with curiosity, in proportion to their direct tendency, lead, as he argues, to direct disbelief; but he himself having exercised curiosity *only*, cannot therefore, in his inquiry, be charged with *infidelity*. In this we concur; especially, as the doctor immediately subjoins, 'I firmly believe

all that reason tells me I ought to believe.' Certainly, every man who believes more (in the ordinary sense of *believing*), abuses his reason, and, by obtruding such belief, insults the reason of others. Consonant with this is our Saviour's question: 'Why even of yourselves judge ye not what is right?' and the Apostle's advice: 'Be not children in understanding: howbeit in malice be children, but in understanding be men.' On this head we join issue, and profess no less strenuously than Dr. Geddes himself, that in every investigation proper to man he is to be determined solely by reason. But it here behoves us to guard against error; for every thing which we are apt to style reasonable is not really so: positive ignorance, prejudice, partial information, and misapprehension, are ever apt to mislead. Curiosity itself, and a fondness for novelties, which is the immediate result of it, too often bewilder the understanding, and make men wise above that which is written. The question then is, if by any of these, or other undue motives, or even from want of patience in our inquiries, we may not have been induced to admit conclusions as true, which reason more properly exercised would have shown to be ill founded? To determine in any such case, the grounds of our conclusions must be disclosed. Some of his the doctor exhibits:

'The gospel of Jesus is my religious code: his doctrines are my dearest delight: 'his yoke (to me) is easy, and his burden is light:' but this yoke I would not put on; these doctrines I could not admire; that gospel I would not make my law, if reason, pure reason, were not my prompter and preceptress. I willingly profess myself a sincere, though unworthy disciple of Christ: Christian is my name, and Catholic my surname. Rather than renounce these glorious titles, I would shed my blood: but I would not shed a drop of it for what is neither Catholic nor Christian. Catholic Christianity I revere wherever I find it, and in whatsoever sect it dwells: but I cannot revere the loads of hay and stubble which have been blended with its precious gems; and which still in every sect, with which I am acquainted, more or less tarnish or hide their lustre. I cannot revere metaphysical unintelligible creeds, nor blasphemous confessions of faith. I cannot revere persecution for the sake of conscience, nor tribunals that enforce orthodoxy by fire and faggot.—I cannot revere formulas of faith made the test of loyalty, nor penal laws made the hedge of church-establishments. In short, I cannot revere any system of religion, that, for divine doctrines, teacheth the dictates of men; and by the base intermixture of 'human traditions maketh the commandments of God of none effect.' This I say even of Christian systems; and shall I grant to systematic Judaism what I deny to systematic Christianity? Shall I disbelieve the pretended miracles, the spurious deeds, the forged charters, the lying legends of the one, and give full credit to those of the other? May I, blameless, examine the works of the Christian doctors and historians by the common rules of criticism, explode their sophistry, combat their rash assertions, arraign them of credulity, and even sometimes

question their veracity; and yet be obliged to consider every fragment of Hebrew scripture, for a series of 1000 years, from Moses to Malachi; every scrap of prophecy, poesy, minstrelsy, history, biography, as the infallible communications of heaven, oracles of divine truth? Truly, this is to require too much from credulity itself.' P. vi.

However we may applaud Dr. Geddes for the frankness of declaration displayed in this passage, or concur with him in opinion respecting several of its parts, there are others, we conceive, highly objectionable; and to the more pertinent of them shall reply, especially as we consider ourselves included in the number of those whom the doctor addresses: namely, 'men who have learned to think for themselves in matters of faith as well as philosophy, and who are not Christians merely because born of Christian parents, and bred up in Christian principles; but because, on the most serious and mature examination, they find Christianity a rational—most rational religion.'

In the first place then, when Dr. Geddes asks: 'shall I grant to systematic Judaism what I deny to systematic Christianity?' We answer, YES: if the one be consistent with reason and truth, and the other not. 'Shall I disbelieve the pretended miracles, the spurious deeds, the forged charters, the lying legends of the one, and give full credit to those of the other?' Certainly NOT: it were irrational, and absurd. But here let us pause: What mean you doctor? are we to understand that the systematic Judaism of the Pentateuch stands upon no better ground than the systematic Christianity of Papistical mummery? or that the miracles of the Old Testament recognised and admitted by Christ himself have no better foundation than those of our Lady of Loretto, &c. &c.? that the code of Scripture, as existing in the days of our Saviour, and thence transmitted, is of no superior authority to the frauds of mother church, her spurious deeds, her forged charters, and lying legends?—if so, magnanimous man, come forth, prove your positions, show them to be reasonable, and we will join you with shouts of applause. 'Blameless,' most assuredly, 'may' you 'examine the works of the Christian doctors and historians by the common rules of criticism, explode their sophistry, combat their rash assertions, arraign them of credulity, and even question their veracity;' but how does it thence follow, that 'you are obliged to consider every fragment of Hebrew Scripture, for a series of 1000 years, from Moses to Malachi, every scrap of prophecy, poesy, minstrelsy, history, biography, as the infallible communications of heaven, oracles of divine truth?'—Nothing, Sir, would be more ridiculous than such a conclusion; and the very suggestion of it seems little less than a qualification for Bedlam. The authority of the Hebrew Scriptures stands upon far other ground, as you certainly cannot but know, unless your



reason desettled you, when you discarded your learning. If you are serious in offering such arguments, we sincerely pity you: if not serious, it is the wantonness of insult. You tell us

‘ It will be expected, perhaps; nay, it has been suggested, by some of my well-wishers, that I should here take some notice of the various censures (for I cannot call them critiques), that, in the course of six or seven years, have been made on the two volumes of my translation already published. For the present, I beg to be excused, as I really think I can better employ my time, than in wantonly running my head against every post or wind-mill, which I may happen to meet. What, indeed, would they have me notice? The effusions of ignorance and malignity? Most of my censurers are anonymous scribblers, who insidiously aim their shafts at me from behind a bush; and on whom, were I even to detect them in their lurking-holes, I should hardly waste a penful of ink. Let them continue to throw their impotent darts, and scatter their innocent fire-brands, as long as they please. I shall imitate an emperor, who when he was told that the rabble had thrown dirt at his statue, rubbed his face, and said: ‘ I feel it not.’—The toothless cur may bark, and bark; but cannot inflict a deadly bite: the lash of Jerom would be ill employed against such a harmless animal.’ p. vii.

Bravo! doctor, bravo! ‘ let the galled jade wince, our withers are unwrung.’ This *learned Theban* may call us, with others, anonymous scribblers,—and welcome. Perhaps we were in the number of those from whom he looked for liberal criticism, whether he expected to find us ‘ gentlemen and scholars; scholars well versed in oriental learning, and perfectly acquainted with the subject of their critique,’ we know not. We will not, however, shrink from appealing to our former articles\*; and we think the room occupied by the doctor’s abuse would have been as well filled by a refutation of the latter of them: as to the former, the doctor has not been backward to profit, though we observe he has done it in silence. If, however, our learning or logic do not please him, the blame is not ours, but his own.

(To be continued.)

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ART. II.—*History of Russia, from the Foundation of the Monarchy by Rurik, to the Accession of Catharine the Second.* By W. Tooke, F. R. S. &c. 2 Vols. 8vo. 18s. Boards. Longman and Rees. 1800.

OF the extensive dominions subject to the Russian sceptre we had very lame and imperfect information till Mr. Tooke

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\* See, for our account of the foregoing volumes, Crit. Rev. New Arr. Vol. XI. p. 121; and Vol. XXI. p. 361.

published his work in four volumes 8vo. the last, in 1783, entitled 'Russia, or a complete Historical Account of all the Nations which compose that Empire.' In 1799 appeared his 'View of the Russian Empire,' in which the materials are digested on a more improved plan. Both these works were chiefly compiled from the travels undertaken by Pallas, and other men of genius, through the Russian provinces, at the desire of the late empress, chiefly in order to explore the objects of natural history,—publications which, being written in the German language, and extending to many volumes in 4to, had remained almost unknown to the general reader. It might indeed be an object still worthy of Mr. Tooke's attention to give a separate and chronological history of these important travels, in the manner of Mr. Coxe's account of Russian discoveries by sea, or of the *Histoire Générale des Voyages*; but at greater length, so as to embrace every topic really interesting. It would, however, be necessary that such a work should be revised by some adept in natural history, as well as the German language; for as no man can excel in every thing, we will not hesitate to observe that in Mr. Tooke's translations some portions of natural history are often strangely erroneous. Zoölogists remark, that he has confounded the civet rat with the civit cat; and mineralogists, that, among many faults equally gross, he has translated the German word *kalkstein*, which signifies limestone, by the English word chalkstone, which, if it imply any thing, must signify chalk, a very different substance from the grand mass of calcareous rock. Another general remark may be offered on Mr. Tooke's publications, to wit, that his judgment in selection is far from infallible, or perhaps overcome by the prolixity of the German works, from which he compiles: he sometimes enlarges on trifles, and passes articles of real consequence with an unsatisfactory brevity.

These strictures, we doubt not, will be received in the spirit of candour with which they are written; and we shall now proceed to consider the work before us more largely—a work which constitutes a valuable addition to his former publications concerning a country where he long resided, and in which he took every opportunity to acquire that knowledge which eminently qualifies him to instruct and entertain the public.

In a short and sensible preface our author observes that our former histories of Russia were very imperfect: and he explains the peculiar difficulties which attend the ancient history of that empire, often subdivided into petty monarchies. The following sentence we confess we do not understand.

'I intitle it not a history, much less the history, but simply History of Russia, diligently collected from native chronologists and other primitive sources.' Vol. i. p. x.

Till Mr. Tooke can produce any pure and classical writer of

English who thus uses the word history without any article, we must regard it as an affected and Hudibrastic form of expression. When history is spoken of in a general sense, the article is not required: but in *the* history of a particular state it is in general use, which forms, as Horace has long since observed, the chief rule of language. For example, we say history is chiefly a record of human crimes: but, if we indicate any particular state, we would speak thus,—the history of Venice shows the peculiar stability of an aristocracy, &c. &c. As critics, it is our duty to watch over the purity of the style employed, and to guard against those barbarous innovations which have imperceptibly degraded all classical tongues. If Mr. Tooke suppose there is any assumed importance in the article *the*, he is certainly mistaken, as it is applied to the meanest objects, and is only used to denote a thing specially; so that, in this instance, it merely intends the history of a particular state, and is indeed solely employed with a view to grammatical precision.

But to proceed:—The preface is succeeded by an explanation of the plates, containing portraits of the monarchs, from medals struck under the late empress, and derived, as Mr. Tooke informs us, from representations found in monasteries, &c.—but he might surely have added that the greater part are wholly imaginary, and only inserted to complete the series. A long introduction of 128 pages follows, in which we have again occasion to regret our author's want of taste and discernment in prefixing such a vast excrescence, which is just as beautiful as a Derbyshire wen, to a short abridgement of Russian history. This introduction contains three chapters:—1. On the nations formerly inhabiting the space now occupied by the Russian empire.—2. On the affinity between the Slavonian and Latin languages.—3. On the religion of the Slavonic nations. In our criticism on Mr. Tooke's 'View of the Russian Empire,' (Vol. XXVII. N.A. p. 124) we regretted his prolixity in discussing the origin and diversity of nations; and we are now led to express our wonder that an author of the nineteenth century should imagine that the Goths can be confounded with the Russians, a Slavonic people, or that the Scythians of antiquity are the same with the Huns. But we shall not enter into a minute criticism of this confused and uninteresting chapter, which cannot convey any particle of clear and precise knowledge, either to the learned or unlearned. The second chapter is alike unfortunate, being a mere translation of the visionary ideas of Levesque, who might with equal ease have proved, like colonel Vallancey, that the Japanese are the same with the Irish. Even setting this consideration aside, Mr. Tooke has not studied what the painters call *keeping*; as, in a work merely adapted to the general reader, he has introduced a topic only fit for the consideration of the most learned. The third chapter,



though too long for the nature of the work, is the only one which deserved insertion.

At the end of the introduction there are useful remarks on the orthography and pronunciation of some Russian words: and, as the history and geography of Russia become more and more interesting, and have a wide influence and extent on a considerable portion of the globe, we do not hesitate to repeat them for the benefit of our readers.

‘ The diphthongs *ai*, *ei*, *oi*, unless there be a diæresis on the *i* (*ï*), are pronounced with a mellow sound, as if they were written *aiye*, *eiye*, *oiye*. Thus in *Trubetskoi*, *Alexei*, the *i* is pronounced as if the words were *Trubetskoye*, *Alexeye*.

‘ If there be a diæresis on the *i*, it forms a distinct syllable, as in the French *Mo-ï-se*.

‘ *An*, *in*, *on*, are pronounced as if they were followed by a mute *e*. Thus, *Ivan*, *Panin*, *Nikon*, must be pronounced *Ivane*, *Panine*, *Nikone*. The Russians have no nasal sounds.

‘ The Russians have a duplicate of the letter *i*, but different as to sound. The former is pronounced as in French. The other, which, for want of a proper character, we represent by a *y*, and is called by the Russians *yéry*, has a fuller and more mellow sound, something like the French triphthong *oui*, pronounced very short.

‘ The *o* is often pronounced like *a*. The proper name written *Golitzin* is pronounced *Galitzine*. *Kazak* is rather said than *Kozak*. *Potemkin* is pronounced *Patiumkine*, because the *o* is changed into *a*, and the medial *e* frequently transformed into *iu*.

‘ The consonant *j*, wherever placed, is pronounced as in the French words *je*, *jamais*. Thus *jitié*, *ostrojski*, as if it were *ostroge-ski*; *Rjevski*, as if *Rjevski*.

‘ The Russians give their sovereign the title of *tzar*, writing it by the character which they call *tzi*, and answering to our *tz*. Foreigners do wrong to write it *czar*. The occasion of this mistake is, that the Poles, Hungarians, and other nations of the Slavonian language, who have adopted the Roman letters, give to *cz* the sound of *tz*. Thus they write *devicza* (a virgin), and pronounce it *devitza*, and at the end of words they put *cz* for *itcb*.

‘ I say *tzaritzza* instead of *czarina*, which is neither Russ nor any language in the world. The Russians style the wife of the *tzar* *tzaritzza*, and the daughter of the *tzar* *tzarevna*.

‘ We must likewise write *tzarevitch*, and not *czarovitz*, the son of the *tzar*.

‘ The *v* is pronounced as in English. *Golovkin* is pronounced *Golove-kine*; *Novgorod*, pron. *Nove-gorode*.

‘ The Russians pronounce the *v* like an *f* at the end of words; and, on this occasion, I have always written as they pronounce. I have put *Romanof* instead of *Romanov*; *Rostof* instead of *Rostov*; *Kief* instead of *Kiev*. Some persons in these instances use a double *ff*, which indicates too much stress and too hard a pronunciation.

‘ Our countrymen, unacquainted with the Russian language, or Russians unacquainted with ours, usually, copying from the German,

employ the *w* of that language. Thus, instead of writing *Vorontzof*, as the Russian pronunciation and orthography require, we often see *Woronzow*; instead of *Dashkof*, *Dashkaw*; *Korzakow*, for *Korzakof*; *Otchakow*, for *Otchakof*; *Azow*, for *Azof*; *Suwarrow*, for *Suwarof*, &c. It is an orthography entirely German, perplexing the English and French, by leading them to a pronunciation totally false and irreconcilable with these appellatives in their own languages.

‘The *w* of the Germans and English is not found in the Russian alphabet: but a *v* reduplicated is frequently met with in compound words, which is by no means the same thing. Thus, we should write the word *Vvédénié* (introduction), composed of the proposition *vo* or *v* (in), and *védénié* (the act of introducing).

‘These few observations appeared to be necessary for guiding the reader to the pronunciation of the proper names of the persons and places that occur in the History of Russia. In this work, as well as in the ‘View of the Russian Empire during the Reign of Catharine II. and to the Close of the Eighteenth Century, &c.’ the author has adhered to the Russian orthography as accurately as possible with our characters. *Strelitzes* has been retained for the militia *Streltzi*, *Tartars* for *Tatars*, *Mosco* for *Moskva*, *Kirghises* for *Kirghistai-kizaki*, and a few others of like nature, for the sake of euphony.’ Vol. i. p. 129.

Before proceeding to give an extract or two from the body of the work, we shall continue our general review of its arrangement. The regular and continued history descends in the first volume to the accession of the house of Romanof, in the beginning of the seventeenth century; and, in fact, only above one third part of the volume embraces the proper objects of a history of Russia. The first third part is dedicated to the introduction, and the last third to the following subjects:—1. Observations on the state of civilisation in Russia till the accession of the house of Romanof. 2. An historical inquiry into the situation of the ancient Russian principality *Tmutarakan*, translated from a Russian pamphlet, little adapted to the general reader. An account of Petersburg, and several other Russian towns, evidently loose papers, taken from the author’s portfolio merely to eke out the volume to a proper size.

In the second volume the history is continued till the accession of the late empress, whose reign Mr. Tooke has published separately,—but he might nevertheless have completed this work by an abstract; instead of which there is subjoined what is called a sketch, or rather a prolix description of the city of Mosco, in not less than 111 pages. At the end are however two good articles, — an account of the chief sources of Russian history, and an index to the present work.

Having thus given a general idea of the contents, we shall select a few extracts:—the first relating to the foundation of the Russian monarchy.

• The history of Novgorod till the ninth century is not less unknown than that of Kief. It seems to have been always commercial: by its situation it was enabled to carry on an easy commerce with the people residing on both shores of the Baltic; and the emperor Constantine Porphyrogenneta speaks of its commerce with Constantinople in his days. This Slavonian state, it is probable, continued some centuries as a republic, and was so formidable to the surrounding nations, that it was grown into a common expression:—Who shall dare to oppose God and Great Novgorod! Towards the end of the ninth century, however, it obtained a ruler, and was changed into a principality. From this time forward the accounts of Russian history assume a more authentic form.—Though the Slavonians in and about Novgorod composed a very considerable republic, and on various occasions were powerful enough to repel with impression the attacks and aggressions of the neighbouring nations, yet their power alone was not always sufficient for the defence of their country. The Tschudes and the Biarmians, two bordering nations, frequently made incursions on the Novgorodian territory; and when, according to the then practice of war, they had ravaged and wasted wherever they went, returned laden with spoil. Pirates, likewise, from the other side of the Baltic, who in the northern language were called Varangians, not less frequently made descents on their coasts and infested their country. As these Varages, however, were wont to enter into pay, and then fought against any to whom they were sent by their pay-masters, they also came once to the assistance of the Novgorodians for a stipulated sum. But, as on this occasion they got more accurately acquainted with the country, it pleased them so much, that, after the termination of the war, when they received their dismissal, so far from preparing to go back, they made dispositions for abiding where they were. The leader of these Varages, Rurik, even built himself a town: his example was followed by two of his principal companions, who might also be his actual brothers, as they are called in history. These proceedings must have appeared surprising to the Novgorodians, as they naturally expected that the Varages, who had been taken into pay, now that the war was ended and they had their wages, would reembark and cross the sea to their home. It was not long before that spirit of independance by which the Novgorodians had always been actuated, manifested itself in the displeasure they shewed at the protracted sojourn and the arrangements of these Varages, who, from being their mercenary troops, were now raising themselves into their sovereigns. They had recourse to arms in order to repel force by force. A famous Novgorodian, named Vadim, who had acquired by his feats in war the honourable surname of the Valiant, put himself at the head of the incensed republicans. Rurik, however, and his companions were so far favoured by fortune, that Vadim, and several of the chieftains who were with him, forfeited their lives in this attempt to deliver their country from these ambitious guests. Rurik, by this unsuccessful enterprise, and from the fear he had everywhere inspired, found his consequence increased. He thought he might now venture farther than before, and fix his authority on a firmer basis. He therefore removed his seat from the



city of Ladoga, which he had built, to Novgorod itself, supposing the people sufficiently humiliated for testifying their desire to admit him as their sovereign. The event confirmed his expectations; nothing more was attempted against him; and the hitherto free Novgorodian Slavi willingly acknowledged Rurik for their prince. On the death of his brethren and partners in the government, Sinaus and Truvor, which happened shortly after, he became sole monarch of the Novgorodian state, and the founder of an empire, which not only maintained itself, and was continually enlarging for nine hundred years, but where a line of descendants of this Rurik have sat on the throne, under various fortunes, through an uninterrupted succession of several centuries. Though by what means it happened that the inhabitants of this empire obtained their present denomination cannot certainly be ascertained; yet there is a probable supposition, that the greater part of those Varages, who came hither over the Baltic, already bore the name of Russians; that it was afterwards communicated to the nation at large, and so became the common appellation of it and the whole empire. Rurik, the first prince of northern Russia, remained in quiet possession of his sovereignty till his death, after a reign of seventeen years, in 879; whereupon Oleg, one of his relations, took upon him the government of the country; Igor, the only son of Rurik, being still in his minority.' Vol. i. p. 140.

The following relates to the introduction of slavery among the Russians.

' By the Sudebnik it was permitted to boors to sell themselves as vassals, and that for an indefinite term: but, by the Uloshenie of tzar Alexey Mikhailovitch, it was forbidden them; in order probably to deprive them of the means of avoiding the crown-taxes, as at that time they were levied from the manorial farm and not on the soil. The vassals, who had no tenement of their own, and lived with the nobleman, were exempt from them. The prohibition, that a boor should no longer remove from one landlord to another, was the commencement of their bondage. The noblemen hence derived great advantage, and were now constantly stretching farther and farther their authority over the boors, who were forced to pay a greater obrok, and to work at the hardest labours. If they shewed the least repugnance, they were considered as turbulent and seditious persons; for, by the law which deprived them of voluntary removal, nothing was provided concerning the degree of their labour or their submission. This indefinitude gave rise to eternal disputes and mutinies; but the noblemen were more sagacious and wealthy, and could therefore expound the laws to their own liking, so that the boors were always in the wrong. However, the noblemen, even then, had not the right to sell their boors and the vassals serving by indenture, and to transplant them, like trees, from one place to another. The law, which forbade the boors to be made vassals, permitted not that: the boors were distinguished from slaves only inasmuch as they were one degree above cattle and trees. This distinction, which set certain bounds to the power of the noblemen over the boors, and gave the latter an advantage above the complete vassal, continued a long time.

The boors could no otherwise be sold, mortgaged, given as dower, or left by will to children, than with the land (this is naturally understood of freehold estates); no idea was as yet entertained of severing them from the land and selling them apart. The power of the nobleman over the boors of the manorial demesnes was still more limited: these he could neither sell nor mortgage, because these feudal tenures were granted only as life-rents, and not as freeholds in perpetuity. What first gave rise to the alienation of the boors apart was the mode of raising recruits from the number of the human stock; the nobles were thus shewn that vassals and their families might be severed from the land. By the ukase that placed the feudal tenures and the freeholds on an equal footing, and the lists of souls that soon followed thereupon, whereby both the vassals who were indentured, and the full vassals as they were called, were entered in one and the same register with the boors, procured to the noblemen an equal right over the latter and the former. From this time forward they were as much master over the substance and lives of the boors and vassals, as they formerly were, by the ancient laws, over captives alone. There is indeed no law extant, by virtue whereof the boors are granted to the nobleman heretably and as property in fee simple; but it grew insensibly into a custom, contrary to express injunctions, to make them retinue of the manor, and under this denomination to sell them singly. This unlawful procedure was at first connived at, then pervertedly expounded, and at length by long practice took the place of law.

‘The knaves or serfs were ever free people, and served by contracts, which were termed *kabala* and *lietnaya*. The only slaves were captives and their children; but, being comprehended under one and the same appellation, the former, for distinction's sake, were called *kabalnie* (serving by indenture), and the others *polnie* (full) or *starinnie* (old) vassals. In the former class were comprized persons of various descriptions, strangers, burghers, *diety boyarskie*, and others, only no boors; and, if they agreed on the wages, they drew up a writing, whereby they bound themselves to serve either till the death of the lord or only for a certain term of years: the former writing was called *kabala*, the latter *lietnaya*. A *polnoi*, or native serf, the nobleman might sell, make a present of, or give as a dower with his daughter; but the *kabalnoi* were free on the decease of the lord.’ Vol. i. p. 348.

In the dissertation towards the end of the first volume, translated from the Russian of Mr. Puschkin, published at Petersburg, 1794, it is shown that the principality of *Tmutarakan*, which has been placed in White Russia, Lithuania, at Astracan, &c. was really situated in the island or rather peninsula of *Taman*, to the south of the sea of *Azof*. Of the towns described at the end of this volume, *Dorpat* is one of the best known, being 226 versts N. W. of *Riga*, on the road to Petersburg. It was built about the year 1020, and has sustained several severe sieges. Having been, with the rest of *Livonia*, subject to Sweden, an university was erected here by *Gustavus Adolphus*.

The last extract shall relate to the accession of the house of Romanof. After mentioning the hesitation of the electors, Mr. Tooke thus proceeds :

“ In the meantime a party was imperceptibly forming among them, whose wish it was to put a youth upon the throne who had hitherto lived remote from the grand theatre of administration and war, and consequently was without adherents, and had neither friends nor foes. Mikhaila Romanof was the name of this youth, a descendant of the ancient family of the tzars. This relationship indeed was very distant ; but, as there was no nearer progeny, it yielded him some pretension to the throne of his relations. Besides, his father Philaretos, from his eminent station as metropolitan of Rostof, and still more on account of the patriotism he had displayed during the troubles of the empire, and on account of the many salutary counsels which he had given, was held in very high respect, and had therefore been appointed one of the embassy that carried to the king of Poland the account of the election of his son Vladislaf to be tzar of Russia. All the time that Philaretos, with the other ambassadors, was detained in the king's camp, his wife and their son Mikhaila lived in perfect retirement and almost unknown, in a convent at Kostroma. Now, that it was proposed to call this Mikhaila to the government, one part of the electors refused him their votes because he had no knowledge of state affairs. However, the testimony that was given to his good conduct and excellent intellectual endowments, by persons who knew him, prevailed with a majority sufficient for carrying his election, as the most effectual means of preventing the interference of faction. The clergy was most interested in this choice. They were particularly desirous that a Russian, born and brought up in the orthodox Greek communion, should be raised to the throne, as an effectual means of preventing the poison of Protestant or Catholic heresy from being propagated in the ancient, pure, and orthodox church of Russia by a Swedish or Polish prince.—Accordingly the voice of an ecclesiastic at last gave the decision in favour of Mikhaila Romanof. “ It had been announced to him,”—for so a metropolitan declared in the hall of election,—“ by a divine revelation, that the young Romanof would prove the most fortunate and prosperous of all the tzars that had sat on the throne.”—To believe that even the Deity interposed in the election, and by so manifest an indication had pointed out the fittest ruler for them, was much too flattering to the generality of the voters for them not to feel it their duty to obey the suggestion of heaven ; and their reverence for the superior clergy, the patriarch, the metropolitans, and bishops, was so great, that no man would presume to doubt the veracity of a person of that rank, though every unbiassed individual might easily perceive that this pretended revelation was either a stratagem of policy or fanaticism, or at the very utmost was perhaps founded on a dream. In the meantime, this revelation being once known, the people at large expressed so plainly their desire to have the young Romanof for their sovereign, that all were presently united in their choice. The young man himself, however, refused to accept the offered crown.—Indeed what was there in the state of the empire, what in the fates of a Boris or a Schuiskoy



to make him desirous of becoming the successor of these men? and it could by no means be taken amiss in Mikhaila's mother, that she implored with tears the deputies who were sent to her and her son, to spare him the intended honour. But this very refusal confirmed numbers still more in the belief that Mikhaila was the worthiest candidate for the throne, and would prove the happiest tzar. At length the deputies returned to Mosco, bringing with them the consent of the monarch elect; and all men promised themselves more calm and peaceable times, when Mikhaila Romanof was crowned and had sworn to observe the articles that were submitted to his assent.' Vol. ii. p. 3.

The account of Moscow and its environs has little relation with the history, and the objection is increased by its prolixity. We have already expressed our opinion of this publication, and must conclude with recommending to Mr. Tooke a more attentive selection of his materials, which can alone render his works of lasting value.

ART. III.—*Travels through the Interior of Africa, from the Cape of Good Hope to Morocco; in Caffraria, the Kingdoms of Mataman, Angola, Massi, Monæmugi, Muschako, Babahara, Wangara, Haoussa, &c. &c. And thence through the Desert of Sahara and the North of Barbary to Morocco, between the Years 1781 and 1797. By Christian Frederick Damberger. With a new Map, and several coloured Plates. Faithfully translated from the German. 8vo. 10s. 6d. Boards. Phillips. 1801.*

ART. IV.—*Travels in the Interior of Africa, from the Cape of Good Hope to Morocco, from the Years 1781 to 1797; through Caffraria, the Kingdoms of Mataman, Angola, Massi, Monæmugi, Muschako, &c. Likewise across the Great Desert of Sahara, and the Northern Parts of Barbary. Translated from the German of Christian Frederick Damberger. Illustrated by a Map and coloured Plates. 8vo. 10s. 6d. Boards. Longman and Rees. 1801.*

THIS work was published in German, by Martius, a bookseller, at Leipsic, in the same octavo form of the English, but divided into two thin volumes, commonly bound together. It has since become pretty generally known, that it is a literary forgery by some needy man of letters, who drew from Damberger, who had really been at the Cape of Good Hope, some intelligence concerning that settlement, which he enlarged to the present size from his own imagination.

A literary forgery of this kind must be loudly condemned in every point of view; and we must regret that the German character of honesty has been, even in so trivial an instance, in-

fringed upon. The design was, doubtless, calculated to impose even on the learned; as indepently of the general character of the German nation, the artful simplicity of the narrative imparted a favourable impression of belief, which greatly tended to obviate many doubts which would otherwise have arisen. The author has cautiously refrained from such precise geographical information as might have led to argument and detection; but by this extreme care the work, even if genuine, would have added little to our knowledge. The map, by a real or pretended Mr. Brach, is ill compiled, and only revives a few old names which have been dismissed from late maps of Africa. There is, as might have been expected, no new information concerning even the chains of the mountains, or the lakes and rivers, of interior Africa. On the other hand, the author has skilfully avoided any appearance of exaggeration or romance; and his picture of the regions which he pretends to have visited may be afterwards found to be pretty consonant to truth,—so far as it relates to the state of manners and society in the interior of Africa.

For the amusement of our readers, we may be permitted to offer a few extracts from this singular volume; after premising, that the pretended preface of the author is stiffly in the character of Damberger, and that the paper at the end, signed C. F. Goldbach, and dated at Leipsick, the eleventh of October, 1800, shows considerable knowledge of the subject. Whether this be a part of the literary forgery, or whether this Mr. Goldbach were an entire stranger to the imposition, we shall not pretend to determine.

The book is divided into chapters, with a long table of contents; and, in the beginning, the reader's belief is conciliated by the mention of many real names and circumstances relative to the Cape of Good Hope and its vicinity.

‘ My master possessed an estate in the country, at the distance of three days’ journey from the Cape, on the road to the warm baths; this estate he visited every year for a few weeks, to make regulations for the future, and to give orders relative to the management of the farm to his steward, Barensmahl by name, a native of the bishoprick of Munster, a rude severe man, who before my arrival at the Cape had been accused of murder. I should most willingly have gone along with my master; but as, besides his two eldest daughters and lieutenant Müller, his son likewise accompanied him, I was obliged to remain at the Cape, to superintend various affairs, to copy some accounts, and, in case he should not return before the commencement of the following month, to take charge of the distribution of the rations in the Company’s magazines. I foreboded that I should not have many chearful hours during his absence; and as I expected, so it happened. Even on the first day of the departure of my master, I had a quarrel with my mistress: he had confided to my care the keys of his cabinet, with the express command, that whenever his wife or the clerks went thither, I should accompany them. But my mistress

insisted that I should give her the keys, and remain in my own apartment. I replied, that I must obey the orders of my master, and attend her to the cabinet. This answer roused her anger to the highest degree; she furiously snatched the keys out of my hands, and abused me in terms that could have been expected to flow only from the mouth of the lowest slave-wench. I bore it all patiently, and returned to my apartment, to consider what I should now do. At last I came to a resolution to leave the house, and to repair as speedily as possible to my master in the country. Just as I was on the point of putting it in execution, my master's third daughter, whose name was Kate, came to me. When I had informed her of what had happened, and of my determination to go to the country, she earnestly begged me to remain; and at the same time told me, that if I would come to the Company's garden in the evening, she would wait for me there, as she wished to have some conversation with me about affairs of importance.

She was fourteen years of age, pretty, and well-grown; was fond of being employed where I was, and took great pleasure in hearing the German language. After dinner I went to the fort to wait upon Major Blümer, an intimate friend of my master, and related to him how I had been treated: he advised me to have patience, and offered, in case I should meet with any farther ill usage, to give me a lodging at his own house till the return of my master. At four o'clock I repaired to the Company's garden, to learn from little Kate what affairs of importance she had to communicate to me. I found her at the entrance, she laid hold of my arm, and we walked about the garden: the things she informed me of were of no consequence; but the flattering expressions she used towards me, gave me reason to believe that I was not indifferent to her. She assured me, that I might in time become a man of consequence, if I continued with her father, and choose myself a wife out of a rich family of distinction; that her father had raised himself by similar means. As the tender-hearted girl was beginning to tell me what her mother had resolved upon with regard to me, we saw her coming towards us with her two youngest daughters: and as she had espied us, we durst not endeavour to avoid her. I was not a little disturbed at this unexpected meeting; especially when she approached nearer to us, and I was able, from the anger flashing from her eyes, to form a conjecture of the inward workings of her mind. I addressed her, and begged pardon for having presumed to walk with her daughter; that as I was returning from the fort, I had accidentally met her in the garden, and asked her permission to attend her home. Contrary to my expectation, I received a friendly answer from the mother, was desired to remain with them a little longer in the garden, and afterwards to accompany them to a beautiful vineyard near Cape-town, called the Red-Flower. Accordingly I walked with them to the vineyard; we conversed about various subjects, and did not return till the evening; when I even had the honour to sup with my mistress. After supper I retired to my apartment, where I continued some hours settling some accounts: while in the midst of my work, a female slave brought me orders immediately to attend my mistress. I hastened to her room, and was received in the most friendly manner; at last she said



to me, "Now that we are without witnesses, tell me the truth: did you not make an assignation with my daughter to meet in the Company's garden? and have you not designs upon her? for I have observed that she frequently enters your room." I was at a loss what to say, but at length repeated what I had told her in the garden, pleaded my cause as well as I could, and endeavoured to convince her that her daughter had never visited me but in company with her brother, and had always conversed with me upon indifferent subjects, and especially upon the sedateness of my conduct. All my excuses were rejected, and she continued: "my daughter has confessed to me the whole business, I am acquainted with your views; by vain attempts to conceal any thing from me, you will therefore greatly injure yourself, for I alone am able to promote your prosperity, and to make you a man of respectability and fortune." This speech was followed by menaces and promises; but I persisted in what I had said before, wished her a good night, and left the room, while she was calling out after me, "I shall know, sir, how to render you more communicative." From all this, and from the whole tenour of her conduct, it was easy to discern her views; I was therefore obliged to proceed with the utmost prudence and caution, lest I should plunge myself into the most abject misery by first gratifying her desires, and afterwards becoming the object of her persecution and malignity. Instances of this kind happened frequently during my residence at the Cape; I shall, however, relate only one, from which a judgment may be formed on the character of the women at the Cape: a respectable gentleman, of the name of Munch, was married to a beautiful young lady; and in order to remove every temptation, he admitted no strangers into his house; he kept a tutor, however, for his three children, of the name of Lupmann, a native of Prussia. His wife endeavoured to gain the affections of this young man, and to engage him in a criminal intercourse. He went one day after the hours of business into the garden behind the house, and amused himself with pruning the vines; his mistress, perceiving him from the window, called to him, and desired that he would come up into her room and dispel her ennui. He obeyed; and either from hurry or mistake took the pruning knife with him into the room. The lady locked the door, and then made him propositions which it was not in his power to repel. Hearing on a sudden the voice of her husband, whose return she had not expected so soon, the base woman, in order to save herself from reproach and disgrace, shrieked in the most dreadful manner, and called for assistance. Her husband hastened to her room, but found the doors locked, which she pretended to be unable to open. He therefore ordered some of his slaves to break it open, and found the tutor, in whom he had hitherto placed a boundless confidence, in a state of apparent perplexity and consternation, and his wife in tears. She immediately flew to him, showed him the knife and said—"with this knife the base villain has threatened to murder me because I would not comply with his wicked desires; I was compelled to exert myself to the utmost to wrest it from him, and prevent his murderous design; your presence alone has rescued me from death." The unfortunate tutor being struck dumb with fear, and unable to utter a word in his defence, his silence became an

additional motive with the husband to credit the assertions of his wife; he therefore caused him immediately to be lodged in the Drunk\*, to be tried on the two-fold charge of adultery and murder. He was found guilty, and condemned to be transported in irons for thirty years to a neighbouring island. This rigorous sentence was, however, soon altered through the intercession of Colonel Gordon, who, being acquainted with the character of Mrs. Munch, gave full credit to the declaration of the tutor, and contrived to gain the confidence of her favourite slave. By this means he was confirmed in his opinion of the veracity of the tutor, took him under his protection, and ordered him to be removed to the castle; informing the court that he was convinced, by the testimony of irreproachable witnesses, that the tutor was by no means so guilty as he was supposed to be, and that, if they persisted in the sentence passed, he should report the case to the government of the United Provinces, and also send two witnesses to Holland. Munch at first would not relax; but his wife, being aware that in the end she might be called to an account and punished, contrived to put a period to the whole business, by representing to her husband that he would do well to save the enormous expence attending proceedings of this nature, and to resign the base tutor to the vengeance of heaven. These arguments satisfied the husband; the proceedings were stopped, and the tutor was set at liberty. I could relate a great variety of similar stories, but I shall resume the narrative of my own events. I usually received my breakfast at seven o'clock, but this morning none was sent to me. At ten o'clock I sent a slave to my mistress, to ask for my breakfast; she sent it me, accompanied however with this intimation, that I must myself fetch the breakfast, as well as whatever else I might want. After dinner I was ordered to bottle off some wine; I did so; but as a few bottles, which had been damaged by the slaves in cleaning them, broke, I was reprimanded in the most violent manner, nay, threatened with blows. This treatment excited my utmost indignation; I threw the letter, which I held in my hand, on the ground, hastened into my room, dressed myself, and left the house. I went to the castle, and informed Major Blümer of what had happened, who advised me to stay with him until the return of my master. This advice met with my fullest approbation; I returned, however, once more to my habitation, packed up what small effects I possessed, and wrote a note to my mistress, wherein I informed her that I was going to join my master, and that therefore it would not be in her power to report me to the governor as a deserter. I thought it my duty to follow my master, although I was perfectly sensible that I could not long continue in his service, being persecuted by his wife, who completely governed him. I must here declare, that in the course of my travels I have visited no country where the women govern their husbands in so despotic a manner as at the Cape. The major gave me also a letter for my master, and I set off, happy in having escaped the ill treatment of a base woman. On my journey it struck me, that as, according to my engagement, I had to serve five years longer, it would be better to entreat my master either to replace me in my first post, or among the guards of the line. My master was astonished at my arrival; I was obliged to

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\* The principal gaol at the Cape.

acquaint him with the cause of my journey, which I did, adding my request, to be released from my present employment, and to be placed again in my former post, or among the guards of the line. "At present," he replied, "I can do nothing for you; as soon as I return to Cape-town I will provide you with some place or other; in the mean time you shall stay with me." P. 13.

Such is the reason of Damberger's escape, and his consequent pretended journey through the heart of Africa: in which we shall not follow him, though his tale be ingeniously contrived and narrated with almost the same simplicity which De Foe has imparted to his romances. In some parts we thought we saw reasons to believe that the author had seen the adventures of Cordentio di Lucca, said to have been written by bishop Berkeley, and which some suppose to contain a greater portion of truth than is generally admitted.

The last chapter also presents a remarkable proof of the care bestowed to lend an appearance of authenticity to this performance.

' On the 13th of November, we set sail with a fair wind, and soon had the satisfaction to come within sight of Gibraltar; but before we could make the bay, we were overtaken by a storm, and lost our fore-mast; when the gale had abated, we worked in, repaired the damage we had sustained, and replenished our water-casks. Near Cadiz we encountered another heavy gale, and were likewise detained by an English frigate, the officers of which searched our vessel with great strictness. They found nothing to authorise them to capture the vessel, but they took two men out of the ship, who had formerly been in the English service.

' After this period we had much bad weather, rain and snow succeeded each other, and we were exposed to a great deal of fatigue. In consequence of the wet weather, I caught cold, and fell ill of a fever, which soon reduced me to a very low state. We were so fortunate, however, as to reach the Texel; and on the 9th of February, 1797, we cast anchor in the roads.

' I embarked immediately on board a small vessel, and the next day proceeded to Amsterdam. I had scarcely set my foot on shore, when I was stopped by a French guard, consisting of an officer and four soldiers. The officer asked me, "In what ship I had arrived?" I answered, "In a merchant brig, named the *New Jagter Huis*." "What countryman are you?" added he, "A German." "Are you a sailor or a passenger?" "I am a passenger, and come from Morocco, where I have been a slave." "Where is your passport?" "The captain told me, that I wanted no passport, as he intended to be answerable for me." "You must stop here until your captain arrives," replied the officer. I was then conducted by a soldier to the guard-house, where I was again questioned, and told that I must remain there until the captain's arrival. In less than an hour, above two hundred people had assembled, who, having learned that a slave was arrived from Morocco, eagerly wished to see me. I sent for something to eat and drink, purchased some clothes, and made my-



self perfectly happy ; but when I found next day, that I was not at liberty to go where I pleased, I became uneasy ; especially, as I considered, that as I was a deserter, ransom-money might be demanded ; or I might be again forced into the Company's service.

‘ On the 6th day of my confinement, a young and humane officer, who came on duty as commander of the guard, entered into conversation with me. To him I related whence I came, and what hardships I had suffered ; and at length asked him, “ Why I was not set at liberty ? ” He replied, “ That information had been received that I was a deserter, and that enquiries were now making to find out the truth.” “ If I am considered as a deserter,” said I, “ why am I not maintained at the public expence ; and why am I obliged, for my support, to spend the few shillings which I earned and saved with so much labour and trouble, while I was a slave ? ” To this I received no answer. The officer left me ; and, in about an hour after, three Dutch shillings were given to me ; for which, however, I could scarcely obtain a pound and a half of bread, as the necessaries of life were, at this time, excessively dear. Every morning I received the same sum, which only procured me a breakfast. In the course of eight days I was examined three times at the guard-house, but obtained no further information. I was desired to deliver up the papers which I had in my possession ; but this I obstinately refused to comply with ; and maintained that no man had the smallest right to take them from me. I now became very impatient, and told those who demanded them of me, “ That I had been better treated in the heart of Africa, and even in Morocco.” On the second of May a secretary brought me intelligence, that I was condemned to serve three years as a soldier or sailor ; and, that within three days, I must give in my answer. I made no reply, but felt much dejected. I formed plans of escape, but none likely to succeed ; my deliverance, however, was nearer than I expected.

‘ On the 5th of May, while I was sitting, deeply immersed in thought, before the guard-house, I raised my eyes, and saw three sailors who wore striped sashes round the middle. One of them looking towards me, I beckoned him to approach me. He came ; and I asked him, whether they were in the Dutch service ? He replied, that they were Prussians, and belonged to Dantzic. “ I am a Prussian, also,” said I, “ but am detained here in confinement.” “ You must speak to our captain,” replied he ; “ here he comes, that is he in the Prussian uniform ; he is a good man, his name is Rosmer.” They then left me ; and when the captain passed, I addressed him by his name, and requested to speak with him. I then related in few words the cause of my confinement, and begged his advice and assistance. “ Do you wish to return to your native place,” said he. “ Yes, sir ; I do not like to remain among these boorish Dutchmen.” “ Well,” added he, “ I will do what I can to liberate you from your present disagreeable situation ; and, if you'll work your passage, I'll take you along with me.” “ That I will with pleasure,” replied I. He immediately went to the officer of the guard, asked him why I was detained and prevented from returning home, and what was intended to be done with me. The officer answered, that I was a deserter. “ He can no longer be considered as a deserter,” said the captain,

"he is free; and, if he is not instantly set at liberty, I shall write to the king, my master." The officer referred him to a superior officer, and the captain retired as soon as he perceived that nothing further could be done at this time; and afterwards sent a sailor to me, with a bottle of wine and some roast meat, and ordered him to stop with me, lest I should be sent away to some other place. About an hour afterwards, four officers, the above-mentioned secretary, and the Prussian captain, returned to the guard-house, and I was examined once more. When the examination was finished, the major said, "How can we act otherwise? the man is a deserter; he ought at least to serve out the remainder of the time for which he was bound at the Cape." The Prussian captain replied, "That the Company had no occasion to trouble themselves any longer about deserters from the Cape of Good Hope, since it was now in the possession of the English; and, at present," added he, "you have no authority in any thing respecting that place." The Dutch officers started new objections; but the captain would not be put off. "The man shall go along with me," said he, "he is no criminal; consequently, he ought not to be detained." They still refused, however, to set me at liberty; and the captain declared, in the most positive manner, that he would immediately forward my case to the king, his master, and would not sail till he had received his majesty's determination upon the subject. When the major heard this, he lowered his tone, and agreed, that, if I would pay the expences of my examination, and of my maintenance, he would release me. "Make out your bill, gentlemen," said the captain, "it shall be paid by the king." Then desiring his servant to accompany me to his lodgings, and to remain with me, I hurried away with my conductor. On the captain's return, I sincerely thanked him for his kindness, and behaved towards him as was my duty towards so active a benefactor.

'We remained on shore till the 14th of May, when, having purchased the necessary provisions, we left Amsterdam, and set sail in our small Prussian vessel, having eighteen hands on board. After a prosperous voyage of thirteen days, we arrived at Dantzic. I was now at a loss how to obtain a passport; but in this affair the captain was equally kind; and procured me one.

'With tears of gratitude I took my leave of this generous and benevolent man, quitted Dantzic, and proceeded to my native city, happy and thankful that I had overcome so many dangers.' p. 529.

So artful is this narration contrived, that the following are among the chief circumstances which might occasion suspicion to a candid inquirer.

The admiration which the negro women uniformly express at the beauty of a white man contradicts the testimony of the most authentic travellers; who say, that the negroes abhor the white colour, as a symptom of debility and disease.

The mention of a Syrian caravan, as visiting the centre of Africa, is a puerile absurdity.

The precision of the date, of the day, of the month, is commonly assigned with great care, and is improbable, if not ridi-

culous; for a man in continual danger from the savages and wild beasts would have paid little attention to dates. Robinson Crusoe is more artfully contrived.

The serpents with poison in their tails form a new article of zoölogy; as the poison of these animals lies in their mouths.

The canal which reaches from the river Gambia to a place in the centre of Africa is an odd supposition. Nay, we afterwards find this river itself conducted into the centre of Africa.

The caravan which proceeds from Lybia to Tunis, along the Niger, must be very fond of wandering.

But we have already bestowed more than sufficient attention on a book of this nature; which, we believe, will not be selected as a work of amusement, after it has failed as a work of veracity.

ART. V.—*Of the Shoe-Maker Schrödter, the Printer Taurinius, and the Cabinet-Maker Damberger, three Travellers who never travelled at all, but fabricated their Accounts in one Manufactory.* 8vo. 1s. Geisweiler. 1801.

THE author of this pamphlet begins with remarking, that, as the ancients observed that 'Africa always produces something new,' so we moderns may change the proverb, and say that 'Wittenberg always produces something new,' since three different forgeries of pretended travels in Africa have recently originated in that city. In the beginning of the year 1800, a pretended Voyage to the East Indies, Egypt, &c. from the year 1795 to 1799, under the pretended name of Schrödter, a Saxon mechanic, was published by a real or pretended person, called Wolf of Leipsic. So gross was the forgery, that the voyager sailed from the East Indies, and landed at Alexandria! Professor Paulus, in the Literary Gazette of Jena, sufficiently exposed this imposture.

Soon after, a pretended Egyptian, named Zacharius Taurinius, who worked as a printer at Wittenberg, produced a Voyage and Journey to Asia, Africa, and America, of which the first part made its appearance in 99, at Jacobaer's, in Leipsic, and was afterwards followed by a second. A professor, or pretended professor, at Wittenberg, called Ebert, added an advertisement at the end of the first part, giving a fallacious account of this imposture.

The same prolific pen, in the course of a few months, produced the Travels of Damberger the joiner, which was offered to the publisher by a person, under the name of Damberger, who conducted himself so artfully as to escape the suspicion of Goldbach the geographer, who lives at Leipsick, and of Tille-



sius, who revised the manuscript. In the literary journals of Gottingen and Jena, the inconsistencies of this imposture were demonstrated.

\* The publisher, Martini at Leipzig, having entertained some suspicion of Damberger a short time after their engagement, which increased with a farther acquaintance, began to compare the MS. of Joseph Schrödter edited by Wolf, and Zacharias Taurinius published by Jacobaer, with that of Damberger in his possession; whence he was convinced, that the shoe-maker Schrödter, the printer Taurinius, and the joiner Damberger, were only one person with three different names.

\* He summons him before a magistrate. The wretch appears; and, without any appearance of confusion, confesses that he is the identical Taurinius, as well as his reason for taking the name of Damberger; but positively denies that he was the author of the work which was published under the name of Schrödter; alledging that he had only assisted Schrödter, who resided at Hamburgh, as an amanuensis, because that man was unable to write. With regard to the travels, he maintained his own perfect rectitude, as they contained authentic materials, with this difference only, that not Damberger, but he himself had undertaken the wonderful voyage to Africa before mentioned. He alledged as the reason for assuming this name, that he had travelled in the caravan of a man so called through Barbary to Morocco. That the real Damberger had been likewise at the Cape, and in the same vessel in which he, Taurinius, had gone, but afterwards proceeded to Holland, where he had again entered into the Dutch service, and now was probably settled at Surinam. Taurinius had given the same deposition to two literary gentlemen of Weimar, named Bertuch and Böttiger, whom he had formerly promised, by a public declaration, to visit in order to justify himself to them; which justification, together with his mode of living, they had published in the literary magazine of Jena. But in this deposition the most glaring contradictions are discoverable, by which the whole scheme of imposture is unfolded.

\* That a certain printer at Wittenberg, who called himself Taurinius (though probably this was only a fictitious name), was the same who performed this literary jugglery is certain, from his conference with the bookseller Martini, his own incorrect letters, and his unintelligible scrawl. But he must have been associated throughout the performance with a book-maker by trade, who, properly speaking, manufactured the whole compilation of forgeries, and procured the materials. The suspicion has fallen upon a certain master of arts, of the name of Junge at Wittenberg, by whom was written the greatest part of the MS. from which the pretended Damberger's Travels were printed; and upon whose co-operation and assistance he had laid great stress, both in his letters to Prof. Ebert at Wittenberg, and Mr. Martini at Leipzig, and in his conversation with these gentlemen.' P. 14.

Subjoined is a letter from the pretended Taurinius; in which he says, that he assumed the name of Damberger because he had travelled with a person of that name.

Some mystery still remains in this iniquitous business :—but if there be any way of partly redeeming the character of the impostor from endless obloquy, it will consist in an open, free, and manly confession. He is, however, a disgrace to his country, and to the general character of German integrity ; nor can we refrain from observing, that we shall hitherto look with a suspicious eye upon any travels published in Germany, of which the author is not well known.

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ART. VI.—*Retrospection: or a Review of the most striking and important Events, Characters, Situations, and their Consequences, which the last Eighteen Hundred Years have presented to the View of Mankind. By Hester Lynch Piozzi. With a Portrait of the Author. 2 Vols. 4to. 2l. 2s. Boards. Stockdale. 1801.*

MRS. PIOZZI is already known to the literary world by some publications of merit, which induced us to entertain favourable expectations of the present work,—however unadapted such a labour might appear to a female pen, as requiring at once infinite and exact reading. We must ingenuously confess our disappointment, as the materials are not only, in general, trifling or erroneous, and the arrangement confused, but as the style is often rendered abrupt and quaint, by the pursuit of what the French call *esprit*. But let our author speak for herself.

‘ To an age of profound peace and literary quiet I should have considered such an abridgment as insulting: to our disturbed and busy days abridgments only can be useful. No one has leisure to read better books. Young people are called out to act before they know, before they could have learned how those have acted who have lived before them. History is voluminous, and fashionable extracts are so perpetually separated from each other, by verses or by essays, that they leave little trace of information on the mind: a natural consequence, and manifest disadvantage attendant upon all selections, where no one thing having any reference to another thing, each loses much of its effect by standing completely insulated from all the rest. Our work, though but a frontispiece and ruin, contains between the two some shaded drawings, such as we find in rudiments of painting, and will, like them, be good for young beginners. Perhaps, too, those who long ago have read, and long ago desisted from reading histories well-known, may like to please their fancies with the retrospect of what they feel connected in their minds with youthful study, and that sweet remembrance of early-dawning knowledge on the soul.’ Vol. i. p. vii.

In attempting to read the work itself, we were so disgusted with its infinitude of puerile errors, of all kinds, that we must pronounce our firm opinion, that it is ill adapted to any class of readers. To the learned, it must appear as a series of dreams

by an old lady; and many of the mistakes are so gross, as not to escape the general reader, who will, of course; distrust the remainder. Far less is it fit for the perusal of youth, of either sex; since the numerous errors, and the air of sufficiency with which they are written, might leave impressions difficult to be eradicated by the genuine page of history.

To proceed regularly through these two volumes, in quarto, and point out every mistake, would require a space, at least, equal to the volumes themselves. We shall therefore remain contented with extracting a part of the first chapter (the whole is too extensive for insertion) as a specimen sufficiently candid and large to enable the reader to form a judgement of the entire work; and then subjoin a few remarks on the most glaring errors introduced into this and some of the last chapters; whence it may be perceived that Mrs. Piozzi is almost alike unfortunate in treating either of ancient or modern times. We must premise, that the few pages in lord Orford's works, entitled *Reminiscences*, appear to us to have given the first idea of this publication.

‘ Being arrived at a fixed period, whence a new century rises to pursue its course, my contemporaries will not, perhaps, feel disposed to look with particular unkindness upon a writer who recommends, and endeavours to facilitate, Retrospection. When Regnard and his companions had made many voyages, had seen three continents, and wintered in three different zones, they came at last to a point in Lapland, beyond the Arctic Circle. There with no small labour erecting a rustic column, they engraved on it their names, and the names of some places they had visited, ending the inscription with this impressive line—

‘ *Hic tandem stetimus, ubi nobis toto defuit orbis.*

‘ So it appears to us: the vulgar æra (and I will not teize my readers with any stale arguments against its authenticity) calls this the 1801st year since our redemption was accomplished. That portion of our time which is to come, rolls in a rapid descent before imagination's eye, like earth viewed from its polar region by the travellers, and whilst Hope and Fear, bent forward with anticipating haste, are seen explaining to their eager votaries the shadows as they follow one another fast into the impervious mists of futurity; *Hic tandem sistimus*—and cast a retrospective glance behind. That glance will, at our Saviour's resurrection, find the surface of our habitable globe delineated by Strabo with deficiencies enough, but yet with care well worthy admiration from its present race of inhabitants—who will observe the great geographer's own country, Greece, with all her virtues, arts, and arms, and excellence of every kind, lost, not quenched, but, like a fixed star by moonlight, scarce discernible through the superior blaze of Roman glory. Egypt and Babylon meanwhile extinguished, and Tyre even literally tumbled in the dust, exhibit proofs that those Scriptures were indeed of divine inspiration, which promised Messiah to a sinful world—a world become so sinful, that less than the blood of Christ could not have cleansed it.



‘The characters of the six first Cæsars, given by Tacitus, too clearly shew, that good parts act not as natural protectors to virtue, unless religion regulates their powers; whilst in Julius the most eminent orators (says he) found an illustrious rival, and the dignity of Augustus’s mind was revered in his diction. Precise Tiberius too, though terse in his expression, never was undesignedly obscure; nor did the fiery temper of turbulent and restless Caligula discover itself, in compositions previously written down and delivered before the senate, where even Claudius’s discourses made no mean figure; nor could his style be charged, even by those who laughed at his behaviour, with wanting elegance, interest, or learning. That Nero’s first speech was dictated by his tutors, the praises bestowed on them in it sufficiently evince; but Nero was then a boy: the tenor of his future life betrayed a passion for the fine arts, which cruelty could not stifle, nor vice dissolve. But contradictions in these early days so mingle, or at least so cross, each other, as greatly to disturb our general Retrospect, where the first fact that offers may be called the conduct of the unbelieving Jews, who, without scruple, could condemn the Lord of Life and Glory out of an unmeaning zeal for Cæsar; to whose imperial standard they roughly refused admittance in their temple, and, being pressed by Pilate for compliance, offered him—’twas all they had—their throats to cut. Tiberius, indulgent of their antipathy, commanded his governor to see the colours carried safely to Cæsarea, and moved the senate to deify our Saviour, while he refused divine honours to his own person, polluted by a long course of far beyond brutal depravity. In this one instance the patricians manifested their ill-deserved independence; in this one instance their dissembling master shewed himself sincere. He never would be worshipped. It is from one of this emperor’s speeches that the allusion, now so trite, was originally taken; how the body politic resembles the body natural; and the state was by him first called the constitution. To his good sense we owe the admirable adage, since by imperial use well known, That honesty’s the best policy; nor can more perfect testimonial to its truth be found, than that such was the fixed opinion of a prince,—consummate master of dissimulation. Machiavelli borrowed one of his earlier maxims; *Chi non sà fingere, non sà regnare*; and keeps, I think, possession of the sentence.

‘It is, perhaps, not less important what Pliny tells us, that the disease, now called a bilious cholic, in his reign was new; and he the first who suffered by its rigour: some old physicians speak of the chordapsus. Tiberius had bad health when he retired from business, and probably his mode of life increased it, if half what is related of him can be true. Voltaire, indeed, does doubt the possibility of many accusations, but Voltaire never was at Naples or Capræa. The general Retrospect of evil however; the strong mixture of madness with mischief, and of gross folly with those false refinements upon sensual pleasures practised in Rome; head-quarters of human residence, excite at present no sensations but disgust, mingled with some little esteem of modern manners, which thus could prompt a wit of our own days to deny what ancient learning so steadily confirms. But whilst he sought in groves and grottoes a shelter for his own depravity, new cities rose around the extended empire, and Ratisbon

was named Tiberii after him. Aventine avers, indeed, that it was originally the work of Ingram, a Scythian chief, who, when Rhamesses ruled in Upper Egypt, and Joshua led the Israelites to war, laid the first stone, and called it his Harminia, from Hermione, the wife of Cadmus, names familiarized to us by Ovid, but who are considered by Fourmont, and other antiquarians, as leaders of a troop of Hivites—serpent-worshippers, driven from the Promised Land by Moses' successor. Mr. Bryant says that Cadmus means oriental, the man who comes from the east. The city called after his fair companion was afterwards better known by the name of Rhætabona, from its inhabitants the Rhætians, and this appellation has been scarcely changed. But we must hold our eye firm to the first century, which has produced such deathless writers, heirs of immortal praise—

‘ Whose honours with increase of ages grow,  
As streams roll down enlarging as they flow.

Among these may be counted Pomponius Mela, though to that great geographer the limits of the Caspian Sea were all unknown, and much of what we now call India was to him *terra incognita*.

‘ The polished Romans seemed to care but little what those vast regions of the world contained, except wild beasts to combat in their amphitheatres; yet had the supreme state commendable attention to make a topographical survey of the places they subdued. Cæsar had given an elegant account of his own conquests long before; and Velleius Paterculus, with nice penetration, found the true cause of Quintilius Varus's, so ill success in the martial character of those Germans, who, like their successors in later ages, dreamed not of judiciary determinations, but ended private as public quarrels by the sword. Feigning, however, to admire the newer mode of settling between plaintiff and defendant, they contrived to occupy the Roman general's mind with causes of dispute; then, suddenly setting on his legions in a furious onset, cut them all to pieces.

‘ Historic powers indeed were frequent in the age presented to our Retrospect,—that age which had seen Livy and produced Tacitus, and may be justly considered as fruitful beyond all others, in genius, eloquence, and majesty. Although the account given of their own original, by the first named of these great men, is nothing less than accurate, we own, while Strabo himself scrupled not to tell mankind how Pater Æneas stirred not beyond the walls of Troy, as Bochart best confirms. That Livy gloried in his partialities; that he adopted one still nearer to self-love, by clinging to his own provincial dialect, despising, as do modern Venetians, the charge of patavinity, may stand as his excuse: but who shall make apology for Tacitus, when he relates peculiarities of the Jews which, we all know, could never have had existence. Yet, in accounts of every other nation, we must content ourselves with such a portion of veracity as they, in their omnipotence, shall think proper to bestow; for who can contradict Roman historians? The world was then all Roman, born so, or so adopted, so become; for conquest led but to incorporation. In that enormous, that amazing city, centered all knowledge, all pleasure, all wealth, all power. What wonder then, if, midst a heterogeneous

mass of inhabitants, raked out from every country under heaven, plurality of gods and variety of worships, licentious masters and permitted slaves, republican ideas and elective empire, all contrarieties of custom and of climate, miraculously accumulated in one vast swelling town, which Vossius says, though I believe him not, contained at one time fourteen millions of residentiary dwellers? What wonder then should fermentation act upon the foul congeries? What wonder then,

‘ —Should nature breed  
Perverse! all monstrous, all prodigious things,  
Abominable! unutterable! and worse, &c.

‘ That so she did breed, we are unable to doubt or to deny. Imperial Rome having consented to his death, who lived alone to bless and purify mankind, became herself accursed, like sentenced Babylon, in scripture language, a cage for every unclean and hateful bird. A rapid succession of rulers now seemed striving for the palm of wickedness. Frantic Caligula, invested on his grandsire's death with the long sighed-for purple, seemed chiefly diligent to dip it in human blood; and while he meditated its last disgrace, by giving his country a favourite horse for consul, he robed himself in the dress sacred to divinity, and pushed to an unheard-of excess his studied profanations. To this mad master of an abject world succeeded heavy, sluggish-minded Claudius; whose soul, a sullen prisoner, seen but seldom, peeped out unwilling from its cage of clay, and viewed, unmoved, the vices of his empress. When the last agonies had first broke in upon this preternatural tranquillity, the care of humankind, in evil hour, devolved upon nefarious Nero, whose name, first on the rolls of guilt and infamy, was pushed up by deliberate parricide to that abhorred pre-eminence. The murder of a mother was, in those days, a crime particularly detested, even by those who, in Macbeth's phrase, had ‘supt full with horrors;’ and when at last this wretch dispatched himself to avoid punishment *à more majorum*, it was chiefly for Agrippina's death he dreaded to meet his own. Rome looked on tamely, while for his diversion he stuck the Christian martyrs up alive, in dresses daubed with tar, and set on fire to illuminate the town, when day hid his head indignant; or when he hunted them about his Colisseo, wrapt in the skins of some wild animal, thus to deceive the dogs into a cruelty their gentler nature would have shrunk from: but beasts appeared abroad, as if permitted to reproach our species with their superior virtue. Aulus Gellius relates the story of the lion, whose grateful recollection spared the slave, observing, he had often met them in the streets together, during the reigns of Caligula and Claudius, collecting money from children and passers-by.’ Vol. i. p. 17.

Of Regnard we know nothing, nor can we find him mentioned in the catalogue of voyages by Dufresnoy. There was a Regnard who published five volumes of travels in different countries of Europe, at Rouen, 1731: but what has he to do with three continents, and so many zones either female or geographical. The latin is nonsense: the single word *toto* shewing, that the author neither knows the language nor the rhythm.



That Tiberius desired the senate to die for our Saviour is an exploded fiction. Is the passage from Machiavel Italian or Latin? The medical intelligence is alike ridiculous; and the sentence concerning Voltaire is mere pertness, and altogether innocent of any meaning:—for, if Voltaire had been at Naples, he would perhaps have learned less concerning the life of Tiberius than if he had been in Lapland with Tacitus in his hand. But Mrs. Piozzi is always impatient to let us know that she has read and travelled a great deal. Aventine (Aventinus), so christened from some French author (for, after all, Mrs. Piozzi's reading seems to us to be merely at second-hand), was a writer of the sixteenth century, and his testimony of no weight. We should not have wondered if our authoress had conceived *Aventine* to be a brother of Valentine and Orson, or perhaps contemporary with Herodotus. Any dabbler in Latin must know it to be impossible that Ratisbon should have been called *Tiberii*. Cluverius informs us, that some fabulous authors denominated it *Augusta Tiberii*; the real ancient name of the place was *Regina*. Mrs. Piozzi is singularly unlucky in her learning; for the limits of the Caspian Sea cannot be said to have been known till a map was published by the order of Peter the Great, emperor of Russia, and much of what we call India, particularly that part towards the Indus, is unknown to us at this day.

But it would be an infinite labour to pursue all the mistakes of our authoress; and we shall abridge our remarks even upon this first chapter, by only selecting a few at distant intervals. We leave it to herself, for instance, to explain how Nero could hunt in the Colisseo founded by Titus; or how Aulus Gellius, who lived in the time of Antoninus Pius, could have walked the streets in the reign of Claudius, who died 100 years before. The story concerning Yaik is alike childish. If Pliny called Edinburgh *Castrum Alatum*, he was greatly mistaken, as that Roman station was near Inverness. A young lady at a boarding school might, perhaps, inform Mrs. Piozzi, that the name of the archbishop of York is not always John, or Thomas, and that the Latin title is merely from the Latin name of the town, without any reference to either prince or princes. Sheffield is much obliged to our authoress for its antiquity; but it never had, except in her dreams, any connexion with the spears of Lucullus. The pearls from the coast of North Wales are alike fabulous; they were found in British rivers to a late period, and are traced in some to this day, but never were sought in the British seas. The story of the apostle is only worthy of an old woman by a cottage fire. They must be poor scholars, indeed, who informed Mrs. Piozzi, that Laodicea, an inland city of Asia Minor, stood on the sea, or received its name from thence. Is it possible that our authoress, who pre-

tends to teach, should have every thing to learn? that she has no maps, and does not even know that many places stand near the sea besides Holland? With equal erudition we are told, in the second chapter, that Casaubon bought the *Greek copies* of Polyænus many ages after he wrote: 'and I, myself,' says our idle prattler, 'saw them advertised, in English, not seven years ago.' It would be complete waste of time to offer any remarks on ignorance as gross as the darkness of Egypt.

As a specimen of modern times, the reader may accept the following short extract.

'The Manillas, meanwhile, were shaken by an earthquake of destructive consequence, scarce inferior to that which desolated Damascus, and yielding in nothing to the horrors exhibited at Lisbon. The Azores trembled in their hollow caves, whence flew the plovers which they first were named from: the Guanches too were discovered in Teneriffe, when that great mountain, cracking, gave up its embalmed dead, by avarice and curiosity soon carried to England, where I saw at the Admiralty, about the years 1768 or 1769, a female so preserved as to excite a just astonishment, not to add reasonable contempt of care for dead bodies—since when exerted to perfection of skill, it was not able to protect this princess from being exhibited a show in London, or from receiving reanimation at the last day in the museum of Oxford university; a place probably never heard of in her time at Guia in the Canary Isles. But all nature gave signs as if the last hours of our world were approaching; rough concussions shook every shore, and Ocean heaved on his extended bed, as if in agonies preceding dissolution. Philosophical reasoners found the second cause of course, and calmed men's spirits by telling them, and with truth, that these were the tricks of electricity. Africa was not forgotten by the more civilised continent. When my lord Halifax was at the board of trade, I recollect the prince of Anamboo at Bushy-park with his companions, two tall young blackamoors in fine laced coats; they spoke English very well, played on the flute, and we called them Mr. William, and Mr. Frederick. Nothing is stronger in my recollection, than that the gentlemen and ladies making a circle in the salloon there, and placing us in the middle, set these two youths and me to say our catechism. Doctor Crane, prebendary of Westminster, asking us, and commending our responses: it was my glory not to miss a word, and the applause was unbounded. I was too young to consider the tears they shed at Oroonoko as appropriate; Lady Halifax and my mother saying they half repented trying the experiment, did not escape me, but I comprehended not their meaning: perhaps the negro princes sobbed too loud for a stage-box in those decorous days. It was in consequence of conversation with the same noble family, that Mr. Bruce was excited to travel afterward for research of what had so long eluded discovery—the source of Nile.' Vol. ii. p. 463.

In p. 466 we have a conversation between the Turkish emperor and the Mufti, proceeding on the vulgar error that the

Mahometans suppose women to have no souls. In p. 483 we are told that Hyder Ali killed a child every night to make a poultice for his back! As Mrs. Piozzi has written on English synonyms, we were surprised at the word *disannul*, p. 485. As to annul is to extinguish, to disannul must signify to replace, or just the reverse of the sense in which Mrs. Piozzi uses it. In p. 491 Mrs. Piozzi gravely supposes that Lusitania is the ancient name of Poland, while it is that of Portugal!

The last two chapters of the work contain merely a sketch of the events of France, from 1790 to 1800, or in truth a vague declamation against the French. Among many singular errors in this part of her publication, we may remark that Mrs. Piozzi supposes the intended order of Cincinnatus to have been designed for France instead of America. Even here our authoress cannot abandon her rage for learning:—witness this note of profound erudition!

‘ This tale is told of Antiochus Soter. He was called *Theos*, God, for his wise judgment, but took in modesty the anagram *Sothe*, corrupted to *Soter*, as I have read and heard.’ Vol. ii. p. 508.

Is it then necessary to whisper to Mrs. Piozzi that the Greek word *soter* signifies saviour, and that she is a stranger to the sacred appellative of Jesus Christ? As we disbelieve the improbable calumnies of Barruel and Robison, it is proper that Mrs. Piozzi should believe in them. The derivation of Napollione, the Christian name as it is called of Bonaparte, from the Greek *Apollyon*, signifying a destroyer, is truly quaint and ridiculous; nor is there the most remote foundation for the assertion, Napollione being probably some old Corsican saint. With equal etymological skill we are told (p. 533), that the river Niger, or Yoliba, was known to Ezekiel the prophet by the name of Aholibah the harlot. *Oh agra insomnia!*

Upon the whole we wish, for the sake of Mrs. Piozzi's reputation, she had never committed these volumes to the press: nor could her most learned friend have remedied the mischief, as the errors exceed every power of correction. In regard to her sex we are anxious to treat her with all possible lenity; but we should totally fail in our duty if we suffered the minds of youth, or of female readers, to be contaminated by such a flood of idle tattle and innumerable blunders.

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ART. VII.—*The Letters of a Solitary Wanderer: containing Narratives of various Description. By Charlotte Smith. 3 Vols. 12mo. 13s. 6d. sewed. 1801.*

GENIUS has its dawn, its maturity, and decline. While we admit that Mrs. Smith has possessed this quality in a con-



siderable degree, we must also confess that it now only sparkles in occasional corruscations, and that she often borrows from 'meaner spirits of the Muses' train,' and not unfrequently from herself. Yet while she has in no part of these volumes risen to her former excellence, she has not debased them by her former errors. We have no examples of rash and unequal attachments\*; of a giddy girl captivated with the imprudent or unfortunate victim to the laws of his country†; we are not compelled to attend to declamations on the injustice of attorneys and trustees, or the cruelties of bailiffs; we find no respectable old women, 'the world's brightest ornaments‡,' or peculiarly prudent ladies of a middle age||, whose prototypes are not difficult to find. A little of the political tendency remains; and the attachment to the cause of the French revolution, so conspicuous in *Desmond*, but almost lost in the *Banished Man*, again appears in one or two solitary passages.

The Letters of the Wanderer offer a convenient form to weariness or indolence: they are convenient also for varying the scene, and, had the author chosen it, the language; as well as for returning to a story, if the public mind be not satiated, or the genius of the writer weary and anxious for rest. Continuations of some of these stories are promised, yet the first only is not concluded, if, as in the didactic rules of novel writing, the heroine must not be left without a husband. *Edouarda*, however, retires in a calm, if not a happy, seclusion, with the best reasons against a married life.

Each of these volumes contains a tale of a very different kind, and, we think, of very unequal merits. As the author has chosen to adopt a vehicle for introducing or connecting her stories, the wanderings of a solitary traveller, very little trouble would have rendered the connexion less forced. The first story is indeed almost as abrupt in the introduction as if it had commenced at the first page. '*Edouarda*,' however, for that is its title, possesses considerable worth. The heroine is introduced in a manner most interesting; and the picture of the gloomy, priest-ridden, miserable sir Mordaunt Falconberg, prepares the reader for the scene of horrors which is to follow.

'Of all that this family once possessed, sir Mordaunt retained only its proud fierceness of temper, its bigoted attachment to the religion of modern Rome, and a very large fortune. Sir Mordaunt was of a saturnine complexion; his forehead was narrow and wrinkled, and his thin and hollow cheeks shaded by a sable beard; pale livid lips, large rolling eyes suffused with bile, and now appearing fiery

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\* Manor House.

† Marchmont.

‡ Ethelinda; and 'it was uncertain whether the world yet contained one of its brightest ornaments' (Mrs. Montgomery).

|| Emmeline (Mrs. Stafford).

with furious passions, now darkened by sullen despondence, together with a person gaunt and ill-formed, made his whole figure rather likely to excite terror than inspire affection. He was, however, seldom seen; and the habits of his mind were guessed rather from his manner of life than from his conversation. He admitted no society; no neighbour or acquaintance had for many years entered the inhospitable doors of Palsgrave-Priory; nor had he any friend or associate in the gloomy solitude to which he condemned himself, save only an Italian and a Spaniard, both supposed to be jesuits; one of whom had the care of the consciences of some other Catholic families, and acted in that district, under a commission from Rome, as a sort of bishop; the other was solely dedicated to sir Mordaunt, and generally resided in the house, where his superior also occasionally lived for three or four months at a time. Vol. i. p. 31.

‘ From the hour when the remains of Mr. Falconberg were deposited with his ancestors, the sullen and ferocious temper of sir Mordaunt sunk into deeper dejection, or was subject to fiercer starts of fury, which, if not more frequent, were more terrific to the few persons about him. A darker shade fell over the melancholy mansion; its unfrequented courts, now wholly neglected, were overgrown with grass and weeds; the doors appeared to have forgotten to turn on their rusty hinges, and silence and desolation wholly to possess the apartments within, of which all the exterior windows were closed, save two that belonged to one of sir Mordaunt’s rooms. He had ordered those which had formerly been destined to the use of Mr. Falconberg to be shut up, and every thing left in them, his books, musical instruments, and even his clothes, exactly as they were when he had used them for the last time; and there, it was said, the unhappy father passed many hours, deploring the object which alone had been dear to him. Such too had been his custom in frequenting the rooms once inhabited by his wife, into which no person had been admitted since her decease—though, as light was sometimes observed through the breaks which time had made in the shutters, it was believed that sir Mordaunt passed many sad hours of hopeless regret in those chill and dreary apartments.

‘ The old and spacious mansion, narrowed by these curtailments, was still too large for its solitary master, who occupied three rooms at the north-east quarter of the house, one of which opened into the chapel, and from thence into a cloister, which was built quite round a court overgrown with nightshade, nettle, and henbane, and on one side forming a sort of piazza, which, without any buildings over it, divided it from the park. The park was an extensive tract of unequal land, thickly wooded with oak and pine, and of great antiquity; for the affluence of the family had for many centuries been great, and their taste for improvement little, so that the axe had never been heard in these sylvan regions, which bore rather the appearance of a forest than a park.

‘ The habitation was as silent as it was gloomy. On certain days the deep-toned nasal chaunt of one of the priests was heard singing mass in the chapel; but the organ that once accompanied it was now silent; for the domestic of Mr. Falconberg, who had been instructed

to play on it, had not returned after his master's death. The curtain of black cloth that enclosed it in the gallery was now never undrawn.

\* Other sounds there were none within this dismal dwelling, but occasionally the murmurs of the servants in the offices, who there only ventured upon conversation; for, as they glided about the house, and particularly when they had occasion to approach the apartment of sir Mordaunt, each seemed to fear the sound of his own voice, and the echo of his own footsteps; and hollow whispers only crept along the desolate galleries when any domestic met his fellow.  
Vol. i. p. 37.

To this mansion of terror came an elegant young lady with her companion. It was miss Falconberg, designed for a convent, but compelled to leave it in consequence of the disturbances on the continent. She found herself forbidden her father's presence by two jesuits, and with a repulsive coldness was with difficulty permitted to remain in the house. By accident she sees a female figure in the chapel at night, while she is exploring a passage to her father's room, which proves to be her mother, whose death had been reported, but who had been kept in confinement for purposes which should not have been so plainly hinted at (p. 262, 264). Her brother at last joins her; and it appears that both had been detained in Italy, as they were suspected to be the spurious offspring of an Italian painter, Salviati. The suspicion, by lady Falconberg's story, seems groundless; yet enough is related to have alarmed a jealous husband, though by no means to justify sir Mordaunt's conduct. Perhaps this incident might have been hinted at before: according to the present management it arrests the feelings, and is a solitary narrative, thrust in amidst a rapid and interesting series of events. It would injure the effect of the story to anticipate the conclusion.

The second story is introduced more successfully; but Mrs. Smith has been preceded in the delineation of West-Indian scenery by the author of the *Adopted Daughter*. In the tale of horrors she has been perhaps excelled. Yet the description of the hurricane is sublimely terrible.

\* This last night, which has impressed every one else with terror, has to me given a few hours during which a gloomy hope suspended the bitterness of my despair. After a most oppressively hot day, the sun sunk in blood-coloured light, and huge clouds of a dark leaden hue, spotted with reddish purple, collected in the horizon. A sort of tremulous shivering ran among the leaves which no wind agitated, and the echo of the waves of the sea was heard like the regular firing of distant artillery. The negroes apprehended an earthquake, and their fears were presently communicated to the women, who form what I must, I believe, call my father's seraglio in this house. The vulgar of all nations seem to have a particular pleasure in exaggera-



ting danger and frightening each other; and these ladies of every shade appeared to be trying who should most express apprehension. The little girl, who had interested me more than the rest, threw herself into my arms, and wept bitterly; for she had heard a great deal about hurricanes, and was persuaded her last hour was come. I endeavoured to re-assure her, and prevail upon her to go to her mother; for I thought there might be some place more safe than the rest, which these people might know, and wish to take shelter in; and I desired to be alone, determined to take no precaution for my own safety; and as the storm now came on with a fury of which I had before no idea, I felt a gloomy satisfaction in the hope that my cruel solicitude might be ended for ever. The peals of thunder bursting, as it seemed, immediately over the house, and shaking it to its very centre, mingled with the roaring of the wind, the crash of trees which were swept away before it, the howling of the negroes, and the cries of the women, who, as the tempest raved with renewed violence, uttered shrieks and yells more terrific than can be imagined; the vivid flashes of lightning, which seemed to penetrate every part of the building, and ran in blue rays along the floor; the flames of some of the negro houses, of which the palm-thatch had been fired by the lightning; and, above all, a hollow and undescrivable subterraneous noise, muttering so as to be heard, notwithstanding the warring elements without, all combined to make me believe some fatal accident must happen: I say believe, because I did not apprehend it. Maria, the little girl, perceiving she could not persuade me to fear, or to quit the part of the house where I was, and which was thought, I know not why, to be the least safe, had gone to her mother, and I was quite alone in the apartments I usually inhabit. No candle would remain burning, and I was involved in darkness, save only when the sudden glare of the lightning momentarily illuminated every object. Yet so much greater is my dread of living in the power of a man I abhor, than of dying by the act of that God on whom innocence may rely, that I felt myself ready to exclaim with Zanga, "I like this rocking of the battlements;" and I do not know that I have for many weeks felt less wretched. In about an hour and a half the hurricane seemed to have been re-incited instead of exhausted, till all at once there was a pause; a silence more terrific, while it lasted, than the fiercest rage of the storm. I thought I remembered to have heard that such a dismal stillness preceded an earthquake, and I almost believed that I felt the ground opening beneath my feet.' Vol. ii. p. 78.

The story of the Hermit speaks to every one's bosom; and the affectionate sensibility of Frank Maynard is equally interesting and pathetic. To similar tales of domestic life and domestic feelings perhaps Mrs. Smith might, with propriety, confine her exertions.

The last story is taken from a period rich in romantic adventures,—the war of the League, and the early exertions of Henry IV. The aimable and interesting Corisande attracts every sympathetic bosom while perusing her varied adventures. From

this tale, too, we shall select a short specimen. The picture of a town surprised and carried by storm is a new one, and truly horrible.

‘ This repose, so necessary to her exhausted spirits, she had enjoyed some hours, when a sudden and violent noise in the street startled her. She arose, and listened with undescrivable terror to the shrieks of women and furious threats of men, intermingled with the discharge of fire-arms and the clashing of swords. “ Kill, kill! spare none of them!” was uttered by a hoarse and thundering voice immediately near the window of the room, and the clamour redoubled. Consternation and terror deprived her for a moment of voice and motion, while her maid clung to her, shrieking, and absolutely frantic with terror. Doubts, however, of what all this might be owing to did not last long. D’Herault, accompanied by five or six men, rushed into the room. He was pale, and his eyes seemed starting from their sockets; the sword he held, as well as his clothes, were dashed and stained with blood. Neither speaking first, nor answering the trembling Corisande, he snatched her hand, threw his arms round her waist, and bore her, rather than led her, down stairs; but before they reached the entrance of the house it was filled by armed men; several shot were exchanged, and swords brandished about. Two or three men fell dead at the foot of the staircase, and others pressed over their bodies to seize Corisande, who shrunk back; while D’Herault, menacing and choked with fury, struck at them, and endeavoured to defend her: but he received a pistol shot in the head, and fell, dragging Corisande with him, who was covered with his blood, and became for a moment senseless through extremity of fear. She recovered herself, however, almost immediately, and found herself hurried down the street between two soldiers, whose mercy she had now recollection enough to implore with cries and shrieks. Very unavailing would all her efforts have been, but an officer of their own now appeared with a party of Calvinists, for it was they who had by surprise taken possession of the town. He came rapidly along, some persons bearing torches with him, and calling aloud to the soldiers to spare the women, the infants, and the aged, conjuring them to remember that many in the town were Calvinists. “ We have the better,” said he. “ Spare the lives of those who yield—I command you to spare the helpless!” The soldiers who had seized Corisande were by no means disposed to submit to this order, and, to escape from it, they dragged her across the street; but the officer, having caught a glimpse of them, flew after them with the rapidity of lightning, and, throwing himself before them, ordered them to stop. Corisande faintly uttered, “ Save me, oh! for the love of God!”—when, quite overcome with dread, she sunk down senseless, and recovered to find herself in a room, and supported by Florestan de Montgomeri, who, while some women were assisting to recover her, could not express himself. So violent was the tumult of his mind, he could only repeat, “ Thank God, she is not wounded! that blood is not her own!”—while Corisande, not yet able to articulate, recalled her natural presence of mind, just able to keep her senses from again forsaking her.’ Vol. iii. p. 246.

\* At length he brought the affrighted troop to a church, where a strong guard had been set over some of the women, old people, and children assembled there; his turn of duty he appeared to have successfully executed; another officer was directed by the chief commander of the party to take the next round, and Montgomeri remained on guard with others;—while Corisande was with many women received into the asylum where they were to remain till the present tumult subsided, and the town was secured against a reprisal from the Catholic party, which, it was now said, might very soon be expected.

\* The melancholy light which now gleamed through the Gothic windows of this old edifice served but to show to Corisande the misery with which she was surrounded; while her ears were shocked by the various expressions of despair that were on all sides uttered by her wretched fellow sufferers. Here stood a mother, who had escaped with one of her children, and distractedly inquired of those about her if they had seen the rest, or could give her any hopes of their safety; while those to whom she spoke, absorbed in grief and fear for themselves, or on account of those dear to them, heeded her not. Here, on the pavement, sat a young woman, who had seen her husband killed before her eyes, and who could not weep over the half-famished infant at her breast. There an older one uttered execrations against the monsters who had dragged away her daughter, and mocked at her agonies; and in another place a widow deplored her sons slaughtered before her eyes, and called down the vengeance of every saint in heaven on their murderers.

\* Some lay on the pavement, half insensible from terror; others raved wildly, and demanded to go out and seek for their friends. None knew Corisande: occupied with their own sufferings, none indeed noticed her; for the women who had at first given her some assistance, had availed themselves of a safe conduct to the church, where they hoped to meet either their missing children, or some other persons whom they loved. Those who were not disappointed thought only of the relief they had obtained; while others, who had sustained their spirits by the hope that those they sought were among the numbers who had found a refuge in this asylum, were, on finding their hopes disappointed, driven to a state of distraction. Vol. iii. p. 253.

Yet, though the discharge of our duty to the public has led us to a somewhat scrutinous criticism on these volumes, we must remember, with kindness and gratitude, the author who has so often interested and entertained us, who has, for a time, checked the tear, or induced a temporary oblivion of the wounded spirit. Let us add then, as we can with truth, that the same magic wand hurries us away, at will, in all Mrs. Smith's imaginary adventures; the same elegant impressive language fascinates the heart, and, for a time, hides every fault: she still possesses that power which the poet considers as the chief excellence of the dramatist, and occasionally fixes us in Thebes—at times in Athens.—May she long continue her pleasing employ-



ment! and we shall expect with pleasure, as every reader of these volumes probably will do, her promised continuation.

**ART. VIII.**—*A View of the Origin and Conduct of the War with Tippoo Sultaun; comprising a Narrative of the Operations of the Army under the Command of Lieutenant-General George Harris, and of the Siege of Seringapatam. By Lieutenant-Colonel Alexander Beatson, late Aid-de-Camp to the Marquis Wellesley, &c.* 4to. 1l. 11s. 6d. Boards. Nicols. 1800.

**ART. IX.**—*A Review of the Origin, Progress, and Result of the Decisive War with the late Tippoo Sultaun, in Mysore: with Notes; by James Salmond, Esq. of the Bengal Military Establishment. To which are added, some Account of Zemaun Shah—The Proceedings of a Jacobin Club, formed at Seringapatam—Official Advices to India on the Subject of the War—An Abstract of the Forces employed—Letters from Generals Stewart and Harris, containing the Accounts of the Engagements on the 6th March and 7th May 1799; and Major-General Baird's Report of the Storming of Seringapatam.—And an Appendix, containing Translations of the principal State Papers found in the Cabinet of Tippoo Sultaun; and other important Official Papers. Together with a Dedication to the Right Honourable Henry Dundas, &c. &c. &c. By M. Wood, Esq.* 8vo. 7s. Boards. Cadell and Davies. 1800.

THE late war with Tippoo Sultaun, as well as its disastrous event to the usurper of Mysore, have been detailed so often, and in words almost the same, that to repeat it is now 'the tale twice told,' which will disgust rather than entertain. Yet the page of history will require something less fugitive than the temporary chronicles of the day or year, something authenticated by the name of the principal witnesses of these transactions,—it will demand the minuter circumstances to illustrate the event and the characters of the chief actors in the scene. Such are the publications before us, presented in very different forms.

We strongly expressed our doubts, when the world joined in applauding the manly clemency of marquis Cornwallis, and considered his forbearance, in the moment of victory, as equally humane and judicious: we strongly, we say, expressed our doubts of the policy of the measure, and of the propriety of some of the articles of the treaty. It required no depth of sagacity to foresee, that the man who had so often injured the English nation, and been, in turn, despoiled of half his dominions, could never forgive; and, when two powers were near at hand, one of whom was at least hostile in its intentions, to leave Tippoo possessed of authority was at once to throw it into the

opposite scale, and, by inspiring apprehension, or by force, to compel also the union of the third power against the English possessions. Peculiar circumstances have prevented these suspicions from being realised; and the restless ambition, or the insatiable revenge of Tippoo, have accomplished his fate. A mean illiterate captain of a privateer was the immediate instrument. He represented, in the true spirit of his country, the French as victorious and invincible,—a French army at hand, perhaps at the Mauritius, and nothing requisite but the signal to call down their vengeance on the English. The unfortunate Tippoo believed the tale, sent an embassy, ill disguised, to the Isle of France, and to Europe, permitted a republican society to be formed in his capital, himself to be addressed as citizen Tippoo, and troops to be levied in his name at the Isle of France. The English government at Calcutta could not remain inattentive. By the most spirited and active exertions, an army was hastened from Madras and Bombay, whose operations and success are particularly recorded.

Of the works before us major Beatson's is the more minute and authentic. He was in a responsible station in the army, was entrusted by the governor-general with his plans and objects, and has described all the events of the campaign very particularly,—if indeed there be any error, it may be said, with too great minuteness. Some of the returns also are of such a nature, as no one but a person in a higher station could have obtained. The value of the 'Review' consists in the number of original documents, some of which we do not find in major Beatson's work. The principal narrative by Mr. Salmond is very short. Each author has carefully preserved the documents which prove Tippoo's hatred to the English, and his eagerness for revenge. Indeed these are sufficiently demonstrated by his incautious confidence in a mean adventurer, whose character he understood, and whose violence and rapacity were too conspicuous to the ambassadors of Tippoo, who accompanied him to the Isle of France.

As the events of the campaign are sufficiently known, we shall select some remarks from major Beatson's work respecting the supposed balance of power in India.

'The balance, which it was the policy of the treaty of Seringapatam, in 1792, to establish between the native powers of India, was soon deranged by the course of events. Our influence in the general scale proved insufficient, not only to maintain peace between our allies, but to check either the rapid decline of their respective resources and strength, or the growing ascendancy of the French faction at Hyderabad, or the systematic machinations of Tippoo Sultaun: experience has manifested, that the power preserved to that infatuated and restless prince must always have been thrown into the scale opposed to our interests; and that, in no possible combination,

or conflict, of the politics of Poonah and Hyderabad, could the interposition, or neutrality, of Tippoo Sultaun, take a bias favourable to our security. If he menaced war, or sought alliance with either, or with both these states, his uniform object was our disturbance. In no case has his power been brought into action, or even remained at rest, without a hostile design, and an injurious effect to our influence and consideration. The balance is now in our own hands; we now possess the irresistible power, either of concentrating the most efficient part of the resources of Mysore in one mass, for our single defence against any possible combination, or of throwing the same weight into that scale which shall appear to require such an aid for the preservation of the general tranquillity, on the solid foundations of moderation and justice.

\* If the Nizam, or the Marhattahs, (notwithstanding their real interest in maintaining the new order of things) should have the disposition to disturb it, our means of defence, as well as of offence, with regard to both those states, are become so powerful, as well as from the advancement and strength of our frontier as from the other relative considerations already stated, that the internal union of all the divided feudatory chiefs of the Marhattah empire, or even a confederacy between the Paishwah and the Nizam, could no longer be formidable to the British possessions. The first of these events is highly improbable, and the latter nearly impossible. On the other hand, it is evident, that having annihilated the power of Tippoo Sultaun, no injury can result to our interests from the interminable feuds of the Marhattah empire, and from the mutual jealousy of the Paishwah and Nizam.

\* The connection between the Nizam and the French is entirely dissolved, under circumstances which must render its renewal impracticable, at least, for many years.

\* But although we have nothing to apprehend from the Nizam, or from the Marhattahs, danger may still perhaps be apprehended from an invasion of Oude by Zemaun Shah. This danger ought not to be undervalued; but it is less formidable now than it has been in any former time. The loss of such an ally as Tippoo Sultaun must materially affect the hopes of Zemaun Shah. And it is obvious, that although he should persist in his threatened invasion, our means of repelling it are greatly increased, since the army of Fort St. George, in a case of exigency, might now co-operate with that of Bengal. Even during the late alarm of invasion from Zemaun Shah, although war with Tippoo Sultaun was apprehended, it has been seen that three thousand native volunteers, with a considerable force of artillery, had been detached to the coast of Coromandel, and yet we still were able to maintain an army of at least twenty thousand men on the frontier of Oude,' p. 260.

Major Beatson, with peculiar anxiety, points out the advantages of this acquisition, and details at length the considerations which determined the governor-general to restore the former family to the throne, instead of the sons of Tippoo. Each subject might be discussed in a few words. The first no one will dispute; and, if the India company could not, consistently



with sound policy, keep the kingdom of Mysore under their own government, it was no longer a question whether they should restore it to the family of a cruel perfidious usurper, or to the legitimate monarch. The one would have evinced an eye of perpetual jealousy and suspicion; the other would be fast bound by every tie of gratitude: the one would perhaps again become an enemy; the other, expecting nothing, would receive as a boon the empire with every limitation which good policy would dictate, and exhibit the firmest friendship: since to be an enemy would endanger its again losing what it so little hoped to re-obtain. The account of the climate of Mysore we shall select, as it is both new and curious.

‘At Madras, the extremes of meridional heat throughout the year, by Fahrenheit’s thermometer in the shade, are generally 73° and 105°; at Kistnagheri, in the Baramaul, 70° and 90°; and at Ryacotah, situated upon what is usually termed the Table Land of Mysore, 65° and 85°.

‘In the years 1797-8-9, a series of corresponding observations at Kistnagheri and Ryacotah gave the daily differences at noon, between the temperature at those places, almost uniformly 5°. The extreme cold at sun-rise, at Kistnagheri, was 47°.

‘The lower fort of Ryacotah is probably on a level with the summits of the highest mountains in the Baramaul, or about seven hundred yards above the plains of Kistnagheri. The effect of this open and elevated situation, producing so sensible a change of climate in the short space of seventeen miles, is equally perceptible upon vegetation: here, a garden, situated on low ground, formed by the undulated surface of the Table Land, where the soil being rich, and having a command of water from the adjoining reservoirs, every thing grows in the greatest luxuriance. Larger cabbages, turnips, and carrots, as well as finer grapes, peaches, and figs, have been produced at Ryacotah, than upon any other part of the Peninsula.

‘This extraordinary luxuriant growth of the vine, requiring but little care, and its abundant produce, as well as the expence of labour being extremely moderate, are circumstances which point out the expediency of experiments being made in the culture of different sorts of grapes, transported to our newly-acquired possessions. There may be situations even more favourable than Ryacotah; amongst which I should reckon the plains of China Balaporam, as they are the highest on the Peninsula, and sheltered by the surrounding mountains. This grape of the Canary Islands, from almost under the same latitude, would certainly thrive in Mysore. Those of Madeira, of Spain, and other parts of Europe, and of Constantia at the Cape of Good Hope, might also be tried. These experiments would cost little; and if various kinds of grapes were properly cultivated, and superintended by persons conversant in the manufacture of wines, it is not improbable that they might lead to a new, and advantageous, source of commerce from this part of India.’ P. 258.

We must add to our account of the ‘View’ that it is illustrated by an engraving of Tippoo, esteemed a good like.

ness, different maps of the country round Seringapatam, illustrating the progress of the siege, a view of the explosion of the rocket magazine, and a map describing the final division of Tippoo's territories after the final conquest. The plan of the siege is incomplete, from a want of the names mentioned in many parts of the detail, a defect which we often notice in similar illustrations, apparently from the map being supplied without due revision by the author.

Of the 'Review' this is a second edition greatly enlarged, and we find in it some interesting papers, which seem to have eluded major Beatson's vigilance.

It has been remarked, that, though Tippoo's eagerness precipitated the war, yet he had for a long time attempted to join every power, both neighbouring and remote, in a league against the English interest. His correspondence with Zemaun Shah is peculiarly interesting, though unnoticed by major Beatson. The latter observes, that the result of his attempts to induce the grand signor to join in his plans is not particularly known, yet that every step was tried for this purpose; and Mr. Wood has preserved a letter from the grand signor to Tippoo, written after the French invasion of Egypt, to warn him against the insidious designs of these republicans. The replies of Tippoo's ministers to his questions respecting the arrangements and landing of the French auxiliaries are highly curious. Major-general Baird's own account of the storming of Seringapatam, in which he commanded, has, we believe, never yet been published. We shall extract a part of it.

' The assault commenced, in obedience to your orders, at one P. M.

' Colonels Sherbrook and Dunlop were directed on no account to quit the inner rampart, previous to their junction, for any other object than that of seizing on the cavaliers in the neighbourhood of their respective attacks, and to lose no time in regaining their situations on the ramparts, as soon as that object should be attained; and every cavalier or post on the ramparts which it might be deemed essential to secure, were immediately to be occupied by a battalion company or companies from the supporting European regiments, so that the whole of the ground once captured might be secured, and the flankers on their junction be in full force to follow up their success, by an attack on any of the cavaliers which had not fallen in their way, or by assault on the body of the town, and the palace of the Sultaun. In the success of every part of this plan my warmest wishes were gratified; the whole of the ramparts, and every cavalier in the fort, were, in a vigorous assault of a few hours, in the possession of our troops, who were too well acquainted with the value of their conquest, to render their retaining it against the whole of Tippoo's army at all doubtful. The place, therefore, being so securely our own, I was not anxious, by an immediate attack on the palace, to bring on a fresh and unnecessary slaughter; and indeed the

exhausted state of the gallant flankers rendered it expedient for me to halt a short time before I proceeded to the attack of the palace, which, if Tippoo was in it, there was every reason to suppose, would be, if possible, as gallantly defended as attacked. During this halt, two battalions of Sepoys arrived, and trusting by this time the Sultaun would see how fruitless any further resistance must prove, I requested major Allen, deputy quarter master general, who had just arrived from camp, and who, from his knowledge of the language, was well qualified to execute the duty, to proceed with a flag of truce to the palace, and offer cowl to Tippoo Sultaun, and every person in his palace, on his immediate and unconditional surrender of himself and family to me; at the same time informing him, if there was the smallest hesitation in accepting this offer, that an immediate assault on the palace would take place, and every man in it be put to the sword. The grenadiers, and part of the 12th regiment under major Craigue, with the 2d battalion 9th regiment of Sepoys, accompanied major Allen, to put this threat into immediate execution, if necessary; and I prepared the flankers, now a little recovered from their fatigues, to follow to the attack of the palace, on the first signal of hostilities having re-commenced, for the firing had ceased on all sides for upwards of an hour. In the mean time, I received intelligence from one of the prisoners, of whom I caused inquiry to be made, as to the place were the English soldiers, who had been taken in the different assaults on the enemy's out-posts during the siege, were confined—that they had been all put to death about ten days before in the most barbarous manner, by having nails driven through their skulls.' p. 84.

The last circumstance seems void of foundation, though the prisoners were murdered in a manner peculiarly shocking. We ought however to add, that major Beatson's account of this gallant enterprise is so nearly in major-general Baird's own words, that he apparently copied from it.

The frontispiece to Mr. Wood's Review is the mechanism which adorned Tippoo's palace, viz. the tiger in the act of devouring a prostrate European. Whoever it may have been designed for we cannot say; but if the representation be correct, the human figure hath Eastern not European features. We shall add a description of this singular ornament.

' This drawing is taken from a piece of mechanism representing a royal tyger in the act of devouring a prostrate European. There are some barrels in imitation of an organ within the body of the tyger, and a row of keys of natural notes. The sounds produced by the organ are intended to resemble the cries of a person in distress, intermixed with the roar of a tyger. The machinery is so contrived, that, while the organ is playing, the hand of the European is often lifted up to express his helpless and deplorable condition.

' The whole of this design is as large as life, and was executed by order of Tippoo Sultaun, who frequently amused himself with a sight of this emblematical triumph of the Khoodadaud, over the English, Sircar. The piece of machinery was found in a room of



the palace at Seringapatam appropriated for the reception of musical instruments; and hence called the Rag Mehal.' p. xxxi.

On the whole, these original documents will greatly assist the historian, and the narratives are particularly interesting. Those who think major Beatson's too diffuse, will be gratified by Mr. Salmond's shorter account. Yet the authenticity stamped upon the former statement, by the author's character and situation, will always render it valuable. Both writers fully justify the conduct of the Company, and of the governor-general; and, without recurring to particular instances of perfidy and cruelty, prove that Tippoo deserved the fate he experienced.

ART. X.—*Journey from India, towards England, in the Year 1797; by a Route commonly called Over-land, through Countries not much frequented, and many of them hitherto unknown to Europeans, particularly between the Rivers Euphrates and Tigris, through Curdistan, Diarbek, Armenia, and Natolia, in Asia; and through Rornalia, Bulgaria, Wallachia, Transylvania, &c. in Europe. Illustrated by a Map and other Engravings. By John Jackson, Esq. 8vo. 7s. 6d. Boards. Cadell and Davies.*

OUR author's route is, in a great part, new; and no traveller, since about the end of the seventeenth or the beginning of the eighteenth centuries has had occasion to proceed in this tract. We have, on a former occasion, explained the course of the journeys hitherto undertaken over-land from or to India, and need not recur to them. We shall at present only describe that of the writer before us.

By sea he proceeds to Bassora in the Persian Gulf, and goes up the Euphrates beyond its junction with the Tigris, advancing from the junction somewhat to the south, for reasons not assigned. He soon however changes his course, passing through a canal which seems to unite the Euphrates to the Tigris by one of its southerstern branches, and they enter that river at Coote, not far to the east of Bagdat. From Bagdat, Mr. Jackson proceeds on the *northern side* of the Tigris till he arrives at Mosul, sometimes at a distance from the river, through Curdistan and part of Armenia. At Mosul he crosses the river, proceeds to Diarbekir, crossing it again near its source, and soon after crossing the Euphrates; he then approaches one of the south-eastern bays of the Black Sea, and proceeds nearly in the direction of its shores to Constantinople. His course is next through Bulgaria, to the capital of Hungary and Vienna, keeping at no great distance from the Black Sea, till he passes the Danube, a little beyond Ruschute.

The narrative is plain and unadorned; we meet with few hair-breadth 'scapes, few loud complaints. Temperate, and inured to fatigue, Mr. Jackson bears every inconvenience with patience, and gives excellent advice to those who are inclined to follow his steps. Nothing is designed 'to elevate and surprise,' but every thing calculated to assist other travellers.

To the general ideas we have accumulated from former attempts of this kind, the collections of many distant years, our author has not adjoined much novelty of observation. In these countries, indeed, little is added for ages to the stock of improvement; and, as our author remarks, the shoemaker and the boat-builder must execute their work exactly as their forefathers have done. We shall however again turn over these pages, and present our readers with some specimens of the work, which may amuse and perhaps interest them.

The Euphrates is a river of some note, and of the earliest antiquity, though its course is much less extensive than many others, and its fame shrinks almost to obscurity when compared with the Nile and the Ganges. Its water is however excellent. We have no reason to think that the sea has gained on the land in this part, at least in any great degree; and, on the contrary, it has not receded. The Euphrates and the Tigris have hollowed out a deep channel, from their torrents washing away a clay of little tenacity; so that the banks, particularly of the Tigris, are sometimes ten feet above the level of the water. From this cause a great part of the country is barren.

'I have not seen one stone, the natural produce of the country, since I left Bussora, but a soft brown soil, very deep; and a bank of seven or eight feet does not make the least alteration in the colour of the soil. The rapid current continues deepening the beds of these rivers, and in consequence the Arabs are not able to water many parts of the country, which renders it uninhabitable except on the banks of the river. Where they cannot have water, the excessive heat of the sun soon destroys all vegetation, and particularly at this season.' P. 64.

The Samiel has been generally supposed to be inflammable air, and it probably is so; but, from Mr. Jackson's observation, it partakes of the nature of the Harmattan, in its greedy absorption of moisture. Our author's companion, Mr. Steevens, encountered a blast of this kind, when coming from the river, in which he had been bathing in drawers. Himself and the drawers were dried in an instant—a fact which requires, and perhaps deserves, some farther investigation. The Samiel loses its dangerous and arid qualities as it approaches mountains, or passes over rivers, which would lead to the suspicion of its being injurious, chiefly from its being deprived of water, and greedily attracting it. The Harmattan, however, has no deleterious effect.

In the neighbourhood of Hilla some remains of ancient Babylon are said to exist; but this we suspect to be a fabulous narrative, as well as the identity of Mosul with Nineveh. The inhabitants of every country are fond of aggrandising themselves by every appropriation of ancient splendor or fame in their power.

Our author travelled in the dress of a Tatar, or messenger, and seems to have experienced as few inconveniences as could have been expected in such a journey, through countries so desert and inhospitable. Troops of banditti however often surrounded him, and, but for the vigilance, the prudence, and attention of his sheik, he might never have returned to relate his journey. Lions they occasionally heard of, but the most formidable beasts they met with were the hogs. Some instances of their savage ferocity and perseverance we shall transcribe.

' We set out again at half past four o'clock, galloped for some time over an open desert country, and at seven arrived at a small town, surrounded by a mud wall, called Massabbas, near the banks of the river Deaal. In this neighbourhood were the remains of some military entrenchments. We saw also several wild hogs, some of which were very large. They came out to feed at sun-set, and one of extraordinary size drew near us, and did not appear alarmed. Being very well mounted, I rode full gallop towards him with my sabre in my hand, expecting the creature would have run away; but I was soon deceived; for when I came near him, he put himself in a posture of defence, presenting one side, and inclining his head towards me. I thought it prudent to make a precipitate retreat, and am of opinion that had I attacked him he would have destroyed both myself and horse; for, though I had both a sabre and pistols, I do not imagine I could have made any impression on such a monstrous animal.' P. 113.

' At sun-rise we came to some rivulets, whose banks were covered with grass and rushes, growing very thick and long. Among these were several wild hogs, which rushed out to the neighbouring plain as we approached. I saw one drove of about twenty running towards a rivulet, as if they intended to cross us; and all the noise the whole party could make was not sufficient to turn them. Being exceedingly well mounted, I pursued them at full speed, having with me two Arabs armed with their long spears. We overtook them at the rivulet, when the whole herd rushed through, and ran across the plain, except one, which attempted to hide himself among the rushes. The Arabs with their spears soon found him out. He attempted to run across the plain after the others, but we pursued closely, and turned him. I soon found that the Arabs were more dextrous than myself, for they had speared him before I was able to get a cut at him with my sabre. After he had been wounded two or three times, he became exceedingly furious, and ran at our horses, while we endeavoured to keep him off



with our weapons. The Arabs had the advantage with their long spears, as I could not cut him with my sabre till I was very near him. Through my inattention and want of experience, he at one time actually touched my horse with his tusks, and I was very near being dismounted. Such an accident might have proved fatal, as the hog would soon have destroyed me while on the ground. He also touched one of the Arabs' horses, but did not greatly injure either, the horses being very quick in their motions. He foamed at the mouth, and snatched at the spears, or any thing that came near him. While he had strength we were all afraid to close upon him, and only wounded him as he ran at us. He soon, however, became weak through loss of blood, and we then closed upon him, spearing and cutting, till at last he fell. I did not observe that he made the least noise either during the chase or while we were killing him. He was rather under the middling size, and his colour was a deep red.' P. 142.

The fare at the Conoes (the inns) was in general good through the whole of Curdistan. Their mutton, their kids, and their poultry, are excellent; but they dress their meat too much, and eat extravagantly of the fat. Evrill, our author tells us, is said to be the ancient Arbela: at Mosul the women are scarcely secluded from general society, and manufactures of various kinds are carried on with some success, such as trappings and saddles for horses, carpets of silk, with flowers beautifully worked, edgings and trimmings of different kinds. What is however of more consequence, and seems likely to be greatly injurious to the trade of this kingdom, is the prosperous state of the copper and iron manufactories. Great quantities of the former are procured from the mountains on the north, and this metal is carried either in a rough or manufactured state so far as Bussora, whence, at no great distance of time, it may reach India. The description of the locusts met with between Mosul and Diarbekir we shall transcribe.

'I here caught some locusts of an extraordinary size, and very thick in proportion to their length. They have no wings, move slowly, and are easily taken. I soon found it necessary to be careful that they did not bite me, for I am persuaded they could easily have bitten my finger to the bone. I tried one with a twig about as thick as a quill, which it bit through instantly. I then dissected one; and on examining one of its grinders, found it nearly as large as a human tooth, and so hard, that I was not able to make any impression on it with my penknife. The grinders were nearly the colour of mahogany.

'Finding that we were not molested by flies or other insects, and ascribing this circumstance to the excessive heat of the sun at this season, I made an experiment on one of these large locusts, by exposing it to the sun, which actually killed it in less than an hour. I also found that flies, when exposed in the middle of the day, fell down almost instantly; and that all kinds of insects must either get into some shade, or inevitably perish.' P. 139.

In this part of the journey, over the elevated mountains of Armenia, our author found the inhabitants of a fair complexion, the women not secluded by Eastern jealousy; and the remains of magnificent cities, as well as of strong fortresses, were occasionally observable. The description of Diarbekir is interesting.

‘ Diarbekir is a large populous city, and the capital of an extensive province of the same name. It is pleasantly situated on an eminence upon the western banks of the Tigris, and surrounded by a strong lofty wall built with hewn stone. On the land-side it has once been protected by three walls and two ditches, part of which are still to be seen. Toward the river, which runs nearly half round the city, nature has strongly fortified it by a solid rock about twenty feet perpendicular. On the walls are several towers, in which a guard is constantly kept.

‘ They have also some cannon here, chiefly brass field-pieces of a small calibre, and a few brass mortars; but very few of either are serviceable.

‘ The city commands an extensive and delightful prospect over a fertile country, and the winding streams of the Tigris add much to the beauty of the scene. It is well watered by means of a canal from the Tigris, which is cut several miles above, and in some places through very rugged ground. A branch of this canal runs on the outside of the walls, on the western side of the city, and soon after falls into the river. On this branch are several corn mills; and it being very steep where those mills are built, the water falls upon the wheel, and by this means a small body of water acquires great power. They are something like our over-shot mills in England.

‘ I took a guide, and went through the greater part of the city. The houses are built with hewn stone, and the streets all paved. Many of the public edifices are very elegant. The Armenian cathedral is a large and handsome structure, about the length of Westminster-hall, but not so wide. The roof is supported by two rows of pillars, and the whole of the floor is covered with carpets, for even the Turks on entering it pull off their shoes. The Armenian mode of worship is nearly similar to that of the Roman Catholics; they have their crucifixes and burning lamps. In the court before the cathedral is a very handsome fountain, which throws its water to a considerable height.

‘ I visited the manufactories also, of which there are great numbers. They manufacture copper, iron, wool, cotton, silk, and several other staples. Some of their wool is very fine, and the weavers are numerous. People of the same trade usually live together; thus, one street contains nothing but weavers; another street, shoe-makers; another, smiths, &c. Their leather is very good, and they work it exceedingly well. I had cases made for my pistols, which were executed very neatly. Here are a great many dyers, and the waters of the Tigris are said to be peculiarly adapted to the purposes of that trade.

‘ In some branches, these people are equal, if not superior, to many Europeans; but the weavers are very inferior to the English; and the cloth they make, whether of woollen, cotton, or silk, is

always very narrow. They entertain a very high opinion of the British manufactures, and the very name of an Englishman is sufficient to gain the greatest respect.

'The superfine broad cloth worn by the principal people is of English manufacture, as are also their watches, of which latter I saw a great many with Arabic characters, made by "Brookbank, of Cornhill, London," and some by "Prior, in London."

People of all descriptions seem here to enjoy much liberty. The various sects of Christians have their chapels and churches, and each follows his own mode of worship without molestation.' p. 159.

The country in general is, as we have observed, elevated; and the cities are sometimes situated on craggy mountains, almost inaccessible; more seldom, at their bases. The manners of these mountaineers, we mean not the lawless plunderers, are simple, their industry exemplary, and their arts, though little cultivated, show no inconsiderable ingenuity. Even the single houses rise one above another, on the sides of the hills, so that the entrance of one is often above the roof of that below; and a traveller sometimes gallops over the flat roofed cottage, without knowing it.

We shall here conclude our account of these travels; for, as our author approaches countries more known, the narrative is of course less interesting. Yet, on the whole, the work has entertained us; and we doubt not that it may essentially instruct others.

ART. XI.—*The Elements of Euclid, viz. the first Six Books, with the Eleventh and Twelfth. In which the Corrections of Dr. Simson are generally adopted, but the Errors overlooked by him are corrected, and the Obscurities of his and other Editions explained. Also, some of Euclid's Demonstrations are restored, others made shorter and more general, and several useful Propositions are added. Together with Elements of Plane and Spherical Trigonometry, and a Treatise on Practical Geometry. By Alex. Ingram, Philomath. 8vo. 5s. Scatchard.*

EUCLID's Elements of Geometry is a work which has existed now nearly two thousand years, and will probably continue to exist as long as learning and civilisation shall prevail in the world. Its excellence and usefulness are such, that it has been adopted by all nations, and published in all forms and languages. Its commentators too have been almost as numerous as its editors. These have been more or less qualified for the task, and have given annotations more or less ample and correct. The Greek copies now existing it is supposed are from Theon, and other transcribers, by whom it is conceived the Elements have been



considerably corrupted or vitiated, by injudicious interpolations, omissions, and additions, which have continued to deform the original work till the present age. Such corruptions however have now at length been happily in a great measure removed, and that chiefly by the labours of several eminent men of North Britain, where the science of sound geometry is so successfully taught in their respective universities. Among these, Dr. David Gregory published a complete edition of all the works of Euclid, in Greek and Latin. Dr. Simson, the mathematical professor in Glasgow, however, chiefly corrected and improved the Elements, in his edition of the first six books, with the eleventh and twelfth—an edition which has ever since been profitably introduced into all our British academies. Useful as Dr. Simson's labours in this respect were, there has been still found room for future improvements, as it appears by the labours of Mr. Playfair, the learned mathematical professor at Edinburgh, and by the present ingenious and accurate editor.

The edition before us is exactly on the same plan and model as that of Dr. Simson, and contains the same number of books: viz. the first six, with the eleventh and twelfth, together with notes on the whole, and a short tract on plane and spherical trigonometry; but wanting however the book of the data: instead of which, a short tract is given on logarithms, and on practical geometry or mensuration, of various kinds.

Mr. Ingram has adopted the corrections and improvements of Dr. Simson, and has also added many other judicious ones of his own. In the preface Mr. Ingram observes that

‘ Dr. Simson has shown how much the Elements of Euclid have suffered from the Greek editors; and in the work he has corrected many errors, and restored several of Euclid's demonstrations; by which means the Elements are in a great measure restored to their original accuracy. But there are some things of great importance overlooked by him which need correction; and others, though corrected, are not restored to their original accuracy, because his corrections are less extensive than the blemishes, or are not adapted to Euclid's design.’

Mr. Ingram then enumerates a number of cases, both among the propositions and definitions, in which Dr. Simson has failed, and which have been properly amended by himself.

Among the notes are many judicious and important remarks, beginning from the first definition of a point, and extending to the end of the last book. The definition, advanced by Euclid, of a point, that it is of no magnitude, or contains no parts, is incomplete, as that property is not peculiar to a point: it is here amended, from Dr. Hook, by adding position or situation to it. No definition, says Mr. Ingram, of a straight line has been offered that is unexceptionable, though many of the ancients at-

tempted it, as Proclus observes: that given in the Elements, viz. that it lies evenly, equally, or uniformly, between its extremities, expresses the nature of a straight line too metaphysically: its meaning is, that a straight line has not a convex and concave side, but that both sides are alike. Plato's definition, that the extremity of a straight line casts a shadow along the whole line; and that of Archimedes, that a straight line is the least of all the lines which have the same extremities with it: were evidently designed for particular purposes, and are not adapted to the Elements. Other definitions of a point are also noticed, which are rather properties of it than a description of its leading character and principle. It is the extreme simplicity of the idea of a straight line which makes it so difficult to be defined,—nothing more being meant by it, than that it lies all in the same direction. Critical remarks are offered in the present publication on some others of the definitions, and many more might still be added with advantage.

Concerning the subject of axioms and postulates, several of the moderns complain that Euclid, by taking so little for granted, has narrowed the foundation of geometry too much; and they maintain, that we are at liberty to assume any thing, the existence of which does not imply a contradiction, or involve an impossibility. But were this the case, we might assume every thing. They must imply things that are evident as well as possible: but many things may appear evident to a writer which are not so to a learner. An author of Elements ought to consider the state of his reader's mind, who, being unacquainted with the subject, as for example geometry, can admit nothing to be self-evident that is peculiar to it. It is necessity, and not liberty, which causes assumptions; and the writer who assumes what he is not obliged to assume, is not writing for his reader's instruction, but endeavours to procure fame by humouring his indolence. From this view it appears, that assumptions ought to be as particular as possible: we should not, for instance, assume a *general* proposition, if it can be demonstrated by the assumption of a *particular* case of it; because this would be to assume more than is necessary. Euclid never supposed any thing to be possible which he had not before shown to be possible: but this was not merely to avoid impossibilities as some allege, but to secure evidence, and to make his reader as certain of his conclusions as he himself was.

The subject of parallel lines has always been a great stumbling block in the Elements of Geometry. Mr. Ingram has attempted to remove it a little, though it still seems to recur afterwards. In endeavouring to avoid assuming the 12th axiom, he is obliged to demonstrate a number of other additional propositions, in order to prove it.

\* The possible existence of *things* is not to be assumed any more

than their *properties*. Euclid assumes the existence of a plane, a straight line, and a circle; but before he supposes any thing else to be possible, he either exhibits it in a construction, or makes it evident by an example which is generally given in the most simple case. This is the general rule which regulates the arrangement of the whole *Elements*, and it is in a great measure to it that they are indebted for their superior beauty and elegance: and wherever it is departed from, it is owing either to the insertion of a proposition which is not Euclid's, or to a change in his arrangement.'

In the 5th book, the obscurity of which has been so much complained of, Mr. Ingram has made several alterations, particularly in the definitions and demonstrations of ratios.

'In order to understand the 5th and 7th definitions,' says Mr. Ingram, 'it is necessary to consider in what way we acquire our ideas of ratios. Some geometers seem to think that our ideas of the proportions of magnitudes are derived from our ideas of the nature of abstract numbers. But we certainly acquire our first ideas of proportion from external objects, in the same manner that we acquire our ideas of numbers. By observing one magnitude to be double of another, we acquire the idea of a particular ratio, or relation, that the greater has to the less: and when we afterwards find two magnitudes, one of which is also double of the other, we say, that they have the same ratio which the two former have to one another, or that the four are proportionals. In like manner, by observing one magnitude to be triple, quadruple, or any multiple of another, we acquire ideas of other ratios: and, by proceeding in this way, we obtain ideas of all the ratios belonging to the first class of commensurable magnitudes; that is, when the greater is a multiple of the less. So that all these ratios are obtained by conceiving the lesser magnitudes to be added to themselves some number of times. Nor is it more difficult to conceive how we may obtain ideas of all the ratios belonging to the second class of commensurable magnitudes; that is, those of which the greater is not itself a multiple of the less, but of which some multiple of the greater is also a multiple of the less. It is only by conceiving the greater to be added to itself continually, until the multiple contain the less exactly; and then the ratio of the greater to the less is obtained. For the ratio of A to B is determined, by saying, that four times A is equal to seven times B, as properly as by saying, that A is greater than B, by three-fourths of B. In this manner we may acquire ideas of the ratios of all magnitudes which have common multiples. The method may appear to be tedious, but it is simple and obvious.

'Hence it appears, that a ratio is determined, when a certain multiple of the greater is found to be a multiple of the less; and that this ratio is distinguished from every other ratio, by the magnitudes to which it belongs having these multiples equal; and therefore we conclude, that the ratio of two magnitudes is the same with the ratio of two other magnitudes, when some equimultiples of their antecedents are also equimultiples of their consequents: but that if one of the equimultiples of the antecedents be a multiple of its consequent,



and the other not the same multiple of its consequent, in that case the ratios are not the same.

‘ Again, whenever we find that there are some equimultiples of the antecedents, such that one of them is less than a multiple of its consequent, but the other not less than the same multiple of its consequent, we need not inquire for equal multiples of the antecedents and consequents; but may conclude, that though we should find equimultiples of the antecedents, such that one of them is a multiple of its consequent, the other would not be the same multiple of its consequent.

‘ Hence it is manifest, that if there be not some equimultiples of the antecedents, such that one of them is less than a multiple of its consequent, and the other not less than the same multiple of its consequent; the magnitudes are so related to one another, that if one of the equimultiples of the antecedents be a multiple of its consequent, the other is the same multiple of its consequent: and therefore the magnitudes have the same ratio.

‘ There is therefore only one case in which the ratios are not the same, viz. when one of the equimultiples of the antecedents is less than a multiple of its consequent, and the other not less than the same multiple of its consequent: and in this case we say, that one of them is greater than the other; that is, we say, that the antecedent of which the multiple is not less than that of its consequent, has a greater ratio to its consequent, than the other antecedent has to its consequent. Or, because the multiple of the former antecedent contains its consequent oftener than the same multiple of the other antecedent contains its consequent; we say, that the first ratio is greater than the other, when some multiple of the first antecedent contains its consequent oftener than the same multiple of the other antecedent contains its consequent.

‘ And because this is the only case in which the ratios are not the same, we conclude, that two ratios are the same, when taking any equimultiples whatsoever of the antecedents, they are either both less, or else both not less, than any equimultiples of their consequents. Or, because in this case the equimultiples of the antecedents contain their consequents the same number of times, we say, that two ratios are the same when all the equimultiples of the antecedents contain their consequents equally.

‘ This is a more simple expression of the definition of equal ratios, than that given by Dr. Simson; for the literal translation from the Greek, though shorter than his, is very obscure: but the meaning is very nearly the same. In the Greek, the equimultiples of the antecedents are required to be both less, or both equal, or both greater, than the equimultiples of the consequents; but here they are required to be both less, or both not less. It was, however, shown before, that unless one of them be less, and the other not less, it will always happen, that if one of them be a multiple of its consequent, the other is the same multiple of its consequent; and therefore the definitions are the same, the generality of the multiples making all particular differences to vanish. For it is to be observed, that the multiples taken, either according to the definition now given, or according to that in the Greek, must be general, respecting any multiples whatsoever.

‘ But, besides simplicity of expression, the definition now given has the advantage of the other, in its being, in most cases, more easily applied to the purpose of demonstration, as will be manifest to any one who chuses to compare the demonstrations, of the 17th and 18th, or even of those from the 7th to the 13th, in this edition, with those in the other editions. The demonstrations depend on the same principles, and are conducted in the same manner, with those in the former editions; but the simplicity of the constructions often renders fewer steps necessary in the demonstrations.’

Although it be granted that Mr. Ingram has well explained the manner in which we acquire our first ideas of the relation of proportion between magnitudes of the same kind; and although the method he has pursued in this fifth book of the *Elements* have the advantage of simplicity, and of more easy application to demonstration;—it must also be confessed that he has rather narrowed the principle and foundation of the subject of ratios, restricting his definition of ratio to that of commensurable quantities only. Mr. Ingram’s chief alteration originates from the change of the 5th definition, viz. of ratio or proportion, by which it is made to be determined only by an equality of arithmetical quotients, viz. of the quotients arising from the division of a multiple of the antecedents divided by the consequents; a property indeed true and obvious, but which extends not to incommensurable magnitudes.

The short tract on Plane and Spherical Trigonometry is neatly executed, and tolerably correct, if we except a fact which is assumed, but not proved, both in p. 242 and 243, viz. that any arch is less than its tangent.

ART. XII.—*Memoirs of Angelus Politianus, Actius Sincerus Sannazarius, Petrus Bembus, Hieronymus Fracastorius, Marcus Antonius Flaminius, and the Amaltei: Translations from their Poetical Works: and Notes and Observations concerning other Literary Characters of the Fifteenth and Sixteenth Centuries. By the Rev. W. Parr Greswell. 8vo. 5s. Boards. Cadell and Davies. 1801.*

THE situation of Italy in the fourteenth and fifteenth centuries bore some resemblance to the declining age of ancient Greece. Divided into a great number of small states, it was the theatre of perpetual wars. The tyranny of individual princes lorded it over many of its most important cities; but the inhabitants of those cities bore the yoke with impatience; and though their endeavours to vindicate their liberty generally terminated only in a change of masters, yet their struggles at once evinced and nourished an energy of mind. An activity of intellect was also kept alive by the collision of factions which

appeared under almost every republican form of government. The mere agitation of the country was hence calculated to excite and fan the flame of genius; and the times of tumult and hostility gave birth to poets, orators, and scholars of the first rank in the records of literature.

Having directed his attention to the literary history of Italy, Mr. Greswell justly observes in the preface to this work, that the interval

‘comprehended between the dawn of learning, after a long night of ignorance and barbarism, and the time when it attained its meridian splendour, forms a period highly interesting, no less to the philosophical than to the classical enquirer.’ p. i.

Stimulated by a laudable desire to bring into general notice some of the distinguished scholars who flourished in the Italian states during the fifteenth and sixteenth centuries, he has selected eight of the most eminent of that number; concerning whom he has advanced from the most authentic documents such anecdotes as were likely to be generally interesting. He has not given a professed and formal history of their lives and writings, but such notices of their transactions, and such extracts from their compositions, as may be calculated to lead the polite scholar to a personal examination of those mines of entertainment which are to be found in the neglected stores of early Italian literature. For the brevity of these memoirs, Mr. Greswell thus apologises.

‘If, from the materials which have occurred to the author in his researches, he should appear to have selected too sparingly—his plea is, that he preferred this extreme to that of entering into a minuteness of detail which might probably fatigue rather than interest the reader.’ p. ii.

In the execution of his design, Mr. Greswell evinces an extensive acquaintance with the æra of the revival of letters: and his knowledge of the writers of this early period is minute and accurate. The numerous and faithful references which he makes to incontestable vouchers, at once support his assertions, and prove his diligent perusal of books of rare occurrence. The chastity and correctness of his style are indications of a just taste, created by a studious attention to the best models. He has ornamented his work with versions of several of the elegant Latin poems which he has occasionally found it necessary to quote; and we hesitate not to affirm that these versions breathe the spirit of their originals. Those who are acquainted with the exquisite graces of some of the writers, whose names occur in the title-page of this volume, will be fully sensible that this is no common eulogium; and, in support of our opinion, we shall submit to their inspection Mr. Greswell’s account of Flaminius, including his translation of that writer’s Ode to Morning.



‘ Marcus Antonius Flaminius, a native of Imola in Romagna, was born about the year 1493. Joannes Antonius Flaminius, his father, was a respectable poet, and distinguished himself as a writer, both in verse and prose. The son imbibed in early youth a taste for polite literature. He not only excelled amongst the Italians as a poet, but was esteemed a very great proficient in the different branches of philosophy: and his abilities, which are said to have resembled in kind, surpassed in degree, those which had distinguished his father. In short, he has by some been pronounced the best poet of his time, and the ornament of the age in which he lived.

‘ Above all, he is commended for his excellent moral qualities, and the conciliating gentleness of his disposition. He is said to have been partial to the doctrines of Luther, which in his time began to spread in Germany; and he did not, on this account, escape the jealousy and secret censures of his more rigid brethren. But it does not clearly appear, whether the charge had any other grounds, than that he disapproved of all violence in support of the doctrines of the catholic church, and wished them rather to be recommended and vindicated, by calm argument, and an exemplary conduct.

‘ The following epigram, composed on the martyrdom of Savonarola, whose character and conduct, notwithstanding the degrading circumstances that attended his public execution, have been defended and censured with equal warmth, does honour to Flaminius’s philanthropy and religious moderation.

‘ Dum fera flamma tuos, Hieronyme, pascitur artus,  
Religio, sacras dilaniata comas,  
Flevit, et ô! dixit, crudeles parcite flammæ,  
Parcite, sunt isto viscera nostra rogo.

‘ When frenzied zealots light the penal fires,  
And Jérôme writhes in tortures, and expires,  
Religion weeps;—barbarians cease! she cries,  
Religion suffers,—’tis herself that dies.

‘ Flaminius, probably born to no ample patrimony, experienced the protection and liberality of cardinal Alexander Farnese, nephew of Paul III. who is represented as one of the most enlightened and virtuous characters of his time, and the friend of literature and learned men. We find our poet expressing his gratitude, and paying him the tribute of praise, which in this instance cannot be deemed flattery, in several of his Latin poems. From one of these we infer, that the villa, which had formerly been the favourite residence of his father, having by some mischance fallen into other hands, was restored to the son by the munificence of Farnese.

‘ *Ad agellum suum.*

‘ Venuste agelle, tuque pulchra villula,  
Mei parentis optimi  
Olim voluptas, et quies gratissima  
Fuiſtis: at simul senex  
Terras reliquit, et beatas cœlitum  
Petivit oras, incolæ  
Vos alter occupavit, atque fœreus  
Amabili vestro sinu

Me lacrimantem eiecit, et caris procul  
 Abire jussit finibus.  
 At nunc, amica rura, vos reddit mihi  
 Farnesii benignitas.  
 Jam vos revisam, jam juvabit arbores  
 Manu paternâ consitas  
 Videre; jam libebit in cubiculo  
 Molles inire somnulos,  
 Ubi senex solebat artus languidos  
 Molli fovere lectulo.  
 Gaudete fontes, rivulique limpidi!  
 Heri vetusti filius  
 Jamjam propinquat, vosque dulci fistulâ  
 Mulcèbit, illâ fistulâ  
 Quam vestro Iolæ donat Alcon maximus;  
 Ut incliti Farnesii  
 Laudes canentem Naiadum pulcher chorus  
 Miretur, et Pan capripes.

‘Sweet Villa! dear, delightful meads,  
 Scenes of my aged father’s joys,—  
 From the calm bosom of your shades,  
 ‘Till fate remov’d him to the skies!

‘Twas then, from your regretted bourn  
 A proud usurper made me roam,  
 And drove me, lingering and forlorn,  
 An exile from my native home.

‘Farnese’s bounty now again  
 Gives me to scenes so long endear’d;  
 Restores to me my lost domain,—  
 To groves my father’s hands had rear’d:

‘Again, beneath my native cot  
 To taste the sweets of bland repose,  
 To mark, beneath the vocal grot  
 My limpid rivulet as it flows.

‘Lov’d haunts! your shepherd’s tuneful strain  
 Those wonted echoes soon shall hear;  
 The pipe that Alcon gave your swain,  
 Shall quickly speak its master near.

‘There, while Iolas’ raptur’d song  
 Resounds Farnese’s honoured name,  
 The listening Naiads round shall throng,  
 And Pan applaud the grateful theme.

‘We have reason to conjecture that the cardinal’s generosity did not terminate here, but enabled Flaminio to enjoy his beloved rural retreat in ease and affluence. Indeed it appears, that his illustrious

Mæcenæ entertained a very great regard for Flaminio, occasionally visited him in a friendly and familiar manner, and even retained him for a long time beneath his own roof. He is said to have obtained for him the appointment of secretary to the council of Trent, an office which Flaminio's infirm state of health prevented him from accepting.

‘ We have already had occasion to notice the amicable and literary intercourse which Flaminio maintained with Bembo, and more especially with Fracastor, whose most intimate friends and associates appear to have been alike the friends of Flaminio. He possessed in an equal degree the esteem of those, who, for their moral excellencies or literary attainments, had been deservedly raised to the highest ecclesiastical dignities. He was long, not only the associate but the guest of cardinal Pole, who entertained the highest opinion of his talents, modesty, probity, and unfeigned piety: and in one of his letters laments the death of Flaminio, in terms which breathe the most cordial esteem and friendship.

‘ All accounts agree that Flaminio was of a very delicate habit, and laboured under an almost continual disorder of the stomach, which frequently incapacitated him for pursuing his studies with such intense application as he desired. He died at Rome A. D. 1550, at the age of fifty-seven. It is said that cardinal Caraffi, afterwards elevated to the pontificate by the name of Paul IV. having some doubts respecting his orthodoxy, and wishing, from motives of friendship, to contribute to his establishment in the faith, administered to him the last religious offices prescribed by the church.

‘ The Latin style of Flaminio is commended for its purity. His poems combine a graceful facility of manner, and an agreeable turn of expression, with such a degree of spirit as renders them more than ordinarily interesting.

‘ ODE TO MORNING.—From the Latin of Flaminio.

‘ In blushing beams of soften'd light  
Aurora steals upon the sight:  
With chaste effulgence dart from far  
The splendors of her dewy car;  
Chear'd with the view, I bless the ray  
That mildly speaks returning day.

‘ Retire, ye gloomy shades, to spread  
Your brooding horrors o'er the dead;—  
Bane of my slumbers, spectres gaunt,  
Forbear my frighted couch to haunt!  
Phantoms of darkness, horrid dreams,—  
Begone! for lo! fair Morning beams.

‘ Emerging from the incumbent shade,  
Her lustre cheers the brilliant mead:—  
Haste, boy,—the tuneful lyre,—I long  
To meet the goddess with a song;—  
Haste, while the Muse exerts her powers,  
And strew her smiling path with flowers.



' The violet charg'd with early sweets,  
Fair Morn ! thy chearful presence greets ;  
The crocus lifts her saffron head,  
And bloomy shrubs their odours shed ;  
Ah ! deign our incense to inhale  
Borne on the gently-swelling gale.

' When Morning's charms the song inspire,  
Be mine to wake the warbling lyre ;  
Oh, waft, ye breezes, to her ear  
The mingled strains of praise and prayer :  
Bid her approve our faint essays,  
And teach the offer'd gift to please.

' For ah ! thy beauties to pourtray,  
Fair mother of the infant day,—  
What time in mildest splendors drest  
Thy lucid form appears confest,—  
Still must the admiring bard despair,—  
O Nymph—superlatively fair !

' Thy crimson cheeks a blush disclose  
More vivid than the opening rose ;  
Thy softly-waving locks unfold  
More lustre than the burnish'd gold ;  
The envious stars there lights resign,  
And Luna's beam is lost in thine.

' Mortals had lain, without thine aid,  
Ingulph'd in night's perpetual shade :  
The brightest colours but display  
A lustre borrow'd from thy ray ;  
And every grace that art can boast  
Without thy genial help were lost.

' Fast bound in Lethe's dull embrace,  
'Tis thine the sluggard to release ;  
Thou wak'st to life the torpid mind,  
To deathful slumbers else consign'd ;  
And pleas'd to share thy tranquil smile,  
Man with new vigour meets his toil.

' Betimes the sprightly traveller wakes :  
The sturdy ox his stall forsakes,  
Patient his sinewy neck to bow,  
And bear the yoke, and drag the plough ;  
His fleecy charge the shepherd leads  
To graze beneath the sylvan shades.

' Lull'd in his fair one's gentle arms,  
The lover if thy voice alarms ;  
If with regret the attractive couch  
He leaves, and blames thy near approach,  
Still let him deem thy call unkind,  
And cast the "lingering look behind."

'His be the illusive joys of night;  
My boast shall be the chearful light:  
Give me to watch the orient ray,  
And hail the glad return of day;—  
And long, oh long—ye Pow'rs divine  
May such reviving joys be mine!' P. 191.

In the collection of his memoirs of Politianus, Mr. Greswell necessarily treads the ground which has been before trodden by the elegant writer of the Life of Lorenzo de' Medici, to whose merits he pays a due testimony of respect. It is manifest, however, that he is no copyist. His industry and good taste have prompted him

'integros accedere fontes;'

and he has presented to the public some interesting extracts from the works of Politianus, which have hitherto been confined to the libraries of the curious in literature.

We wish Mr. Greswell had exhibited the originals of *all* the poems which he has translated in the course of this work. The books in which they occur are not in every body's hands; and we are persuaded that many readers who have not an opportunity of acquiring *libri rariss.* would have been much gratified by the perusal of most of those pieces which Mr. Greswell has characterised as possessing superior merit. We would also submit it to Mr. Greswell, with great deference, whether the jocular poems, addressed by Politianus to Lorenzo de' Medici, should not have been translated in verses of eight instead of those of ten syllables?

ART. XIII.—*Transactions of the Linnean Society. Vol. V. 4to.*  
1l. 1s. Boards. White. 1800.

THE first article of this interesting and instructive volume is the production of the late Mr. Adams, and entitled 'Descriptions of some minute British Shells.' These are the *bulia truncata*, *denticulata*, *punctata*, and *emarginata*; *turbo trifasciatus*, *membranaceus*, *interruptus*, and *subrufus*; *helix fasciata*, *nitidissima*, and *bicolor*; *serpula ovalis*, *reflexa*, and *cornea*. The descriptions are illustrated by figures.

'II. Descriptions of some Marine Animals found on the Coast of Wales. By the late John Adams, Esq. F. L. S.'

The first genus is the '*phalangium*'; and the first species, the '*P. grossipes*,' is described in the *System of Nature*, ed. xiii. p. 1027; the second, '*P. hirsutum*,' is new. The '*oniscus bidentatus*' is also a new species; but the '*nercis viridis*' has already appeared, *Syst. Nat.* p. 1086. The '*actinia maculata*' is new; the '*A. senilis*' has been noticed both by Linnæus and

Baster. The '*asterias minuta*' is described by Pennant (Br. Zoölogy, vol. IV. p. 63); the '*A. rubens*' by Linnæus and Baster; the '*A. pectinata*,' with respect to which there is however some doubt, apparently through the inadvertence of Pennant, by Linnæus. The '*sertularia imbricata*,' found on the '*fucus nodosus*,' is nearly allied to the *S. cedrina* of Linnæus and Pallas; and the '*tubularia flabelliformis*,' a minute coralline, is new.

'III. Observations on the Economical Use of the *Ranunculus aquatilis*: with introductory Remarks on the acrimonious and poisonous Quality of some of the English Species of that Genus. By Richard Pulteney, M. D. F. R. S. and L. S.'

All the *ranunculi* are acrid; and it is generally agreed that the *ranunculus aquatilis* is rejected by every quadruped, even by goats, who are not remarkably nice in their taste. There is however a variety of this species, by some called a separate species, *ranunculus sive polyanthemus aquatili albo affine, millefolium maratriphyllum fluitans* of John Bauhine, iii. 782, which cows eat greedily, and are well nourished by it. This occurred in the neighbourhood of Ringwood, on the borders of the Avon, and the collection of this weed was of singular service by clearing the river. Dr. Pulteney examined the plants, and found them exclusively of this kind.

'IV. Observations on preserving Specimens of Plants. By John Stackhouse, Esq. F. L. S.'

This method is particularly useful in preserving the olive-coloured coriaceous fuci, whose hues are destroyed or changed in the common mode. We cannot adopt a more concise language, or better words, than those of our author.

'Take a saturated solution of powdered alum in common water; immerse carefully your specimen, flowers, leaves, and stalk, in this liquor. During this immersion, with a camel's-hair brush, such as varnishers make use of, wet thoroughly a sheet of blotting-paper: display your specimen carefully on this paper, and prepare another sheet in a similar manner to lay over your plant. Then give a smart pressure to your plant, either with a botanical press, a napkin press, or weights of any kind applied to the specimen placed between smooth boards, or books, observing to lay about half a quire of paper below the specimen, and the same quantity above, to take up the moisture. After a day or two, according to the succulency of the plant, and when the aluminated paper appears perfectly dry, your specimen may be removed into fresh paper, and kept carefully under gentle pressure, with the edges of the paper folded over each other, to prevent every possible admission of light and air, till its removal into the herbarium. For those who wish to affix their specimens (and it is scarcely possible to effect the preservation of the delicate tints of the petals of many kinds, without a strong adhesion to, and almost incorporation with, the paper), the time above-mentioned, that is, when the aluminated paper is thoroughly dry, is the proper time for proceeding with the operation. Have ready a paste made with flour and



water, with alum mixed in it, such as upholsterers use, strong gum-water, or isinglass glue: apply either of these to the back of your specimen with a brush; then fix it carefully on strong writing or drawing paper, by laying your paper smoothly on the specimen as it lies, pressing it gently with your hands and a cloth, and then turning over both together. When this is done, iron the plant with a box-heater, in the manner recommended by Major Velley, in Dr. Withering's Arrangement of British Plants, Vol. i. p. 34, if you have the conveniencies; if not, apply an immediate and smart pressure, as before directed.' P. 21.

' V. On the *Ascarides* discovered in the *Pelecanus Carbo* and *P. cristatus*. By Richard Pulteney, M. D. F. R. S. and L. S.'

*Ascarides* are now found to be much more universally diffused than naturalists have suspected. Gmelin, in the last edition of the System of Nature, has enumerated 78 species of *ascarides*, of which 24 exist in birds; but the corvorant and shag, noticed in the present paper, are not included. Goeze alone has described 28, exclusive of 9 or 10 kinds of a new genus, *echinorynchus*, not before noticed. Worms, perhaps *ascarides*, may even exist in insects, since Mr. Lambert saw a living worm crushed out of the body of a *carabus hortensis*; but hasty observations of this kind ought unquestionably to be received with a degree of doubt. Mucus, pressed from a small sebaceous duct, greatly resembles a small white worm.

' VI. Observations on the Orcheston long Grass. By William George Maton, M. B. F. L. S.'

The singularly luxuriant grass of Orcheston has been noticed since the middle of the 17th century; and observers have supposed it a new species of that peculiar one which, at the season of the observation, was chiefly in bloom. Mr. Maton has resolved the difficulty. The meadow in question lies in a valley at the bottom of a declivity, and is watered by the rain, enriched with the slime of the higher grounds, and by a spring, which probably communicates a superior temperature. The surface is interspersed with pebbles, between which the knots of the luxuriant grasses again take root, and shoot up in new vegetation. Even the *conium maculatum* grows in the surrounding hedges to the height of seven or eight feet; and, besides the grasses, which are only the usual ones, the *symphytum officinale*, *convolvulus arvensis*, *potentilla reptans*, *ranunculus pratensis*, and *cœnanthe crocata* flourish in the same meadow with unusual luxuriance.

' VII. Description of a new Species of *Mycteria*. By George Shaw, M. D. F. R. S. V. P. L. S.'

This new species is from Senegal, and differs from the *mycteria* of America and New Holland, the *M. Americana* and *Australis*. We add its specific character. — '*M. Senegalensis*. *M. alba*, rostro apicem versus rubro, basin versus albido fascia nigra, macula utrinque fenestrata.'

VIII. A Supplement to the *Plantæ Eboracenses* printed in the Second Volume of those Transactions. By Robert Teesdale, Esq. F. L. S.

The '*plantæ eboracenses*' were inserted in the second volume of the Linnæan Transactions, and the additions now made are numerous. The species of *carex* and *polytricha* are repeated, as Mr. Teesdale has adopted the changes of Mr. Goodenough and Mr. Menzies.

IX. A Continuation of the History of *Tipula Tritici*, in a Letter to Thomas Marsham, Esq. Tr. L. S. By the Reverend William Kirby, F. L. S.

Mr. Kirby's former observations on the '*tipula tritici*' were inserted in the last volume of the Linnæan Transactions: but the observations had commenced too late. Indeed this was, in some measure, the case at present, as the male is still unknown, and the full-grown larvæ not described. The *tipulæ* are most busy in the evenings, and the eggs are deposited in a little cavity, made by an aculeus, between the exterior and interior valves of the corolla. Our author does not think that these animals feed on the pollen, but probably injure the seed, by compressing or destroying the organisation of the female organs. Mr. Kirby has described also three ichneumons, which he supposes destroy the young larvæ, and thus lessen the destructive ravages of the *tipulæ*. This is a pleasing subject of reflexion; but, though the ichneumon be traced nearly to the spot where the *tipula* has laid her eggs, yet there is no very striking evidence that these are the food of its young.

The following observations are too just to be passed over, and they illustrate a remark we had lately occasion to enforce.

'We are very apt to think, that if certain noxious species of animals could be annihilated, it would be a great benefit to the human race; an idea that arises only from our short-sightedness, and our ignorance of the other parts of the great plan of Providence. We see and feel the mischief occasioned by such creatures, but are not aware of the good ends answered by them, which probably very much exceed it. I have heard of farmers, who, after having taken great pains to destroy the rooks from their farms, upon being successful, have suffered infinitely more in their crops, from the great increase of the larvæ of insects, before kept under by these birds, than they ever did from the rooks themselves. The same might be the case, could we annihilate the *tipula* of the wheat; for every link of the great chain of creation is so closely connected on each side with others, and all parts so combine into one whole, that it seems not easy to calculate the consequences that would arise from the entire removal of the most insignificant, if any can be deemed such, from the system.' p. 105.

A particular description of these animals, illustrated with a plate, is subjoined.

'X. Observations upon certain Fungi, which are Parasitics of the Wheat. By the Reverend William Kirby, F. L. S.'

This paper is much more interesting than the foregoing. Mr. Kirby has detected five or six species of what he considers, with propriety, as fungi. The first is the *reticularia segetum* of Withering—the dust brand of other authors—sometimes the smut. This consumes the grain and the chaff also, but its ravages are not extensive; and Mr. Kirby thinks, though other authors are of a different opinion, that it is not contagious. The second is the pepper brand, called sometimes 'the bladders,' from the swelling of the chaff, which is not destroyed. The grain is of a dark colour, and its texture totally ruined: when bruised, the smell is foetid. Mr. Kirby, at some length, has shown, very satisfactorily, that this disease arises from the contagion of some 'brand'-dust attached to the seed. The next species is the *æcidium*, or the red-gum of farmers, by no means injurious. Another is the *uredo frumenti*, in some countries called the rust. It may attack the stalk or the ear—sometimes both; and we believe always checks the increase of the grain. This disease has been highly injurious to the present crop. All these, as we have observed, are, in our author's opinion, fungi: but we may add, with him, that our knowledge of these minute cryptogamic plants is yet *in incunabulis*.

'XI. *Calendarium Plantarum Marinarum*. By Dawson Turner, Esq. F. L. S.'

This is a perfectly new attempt, and highly useful, as it will contribute to show at what time each species may be expected to be found in perfection.

'XII. An Account of the *Onchidium*, a new Genus of the Class of Vermes, found in Bengal. By Brancis Buchannan, M. D. A. L. S.'

We could wish, with the French naturalist, whose memoir in the Collection of the National Institute we lately noticed, to correct this language, and this eagerness of forming new genera. It is always inaccurate: for a genus is an association of species. This is, in reality, a new species, not apparently connected with any established genus. The *onchidium* derives its name from its numerous tubercles, and resembles the *limax*—the common slug. It is generally found on the *typha elephantina*, and is defined, 'Vermes. Mollusca. Ore antico, corpore brachiato.' Its generic character is 'Brachia duo ad latera capitis. Tentacula duo. Os antricum. Anus posticus, infra.' The animal is not an hermaphrodite; for the male and female organs are distinct in different individuals.

'XIII. Remarks on some Technical Terms used in Botany. By R. A. Salisbury, Esq. F. R. S. and L. S.'

This paper scarcely admits of analysis or remark in this place.



yet, were there room for minute discussions, we could point out much to praise, and something to blame. On the whole, we meet with a sufficiency of the former kind to wish the author to pursue his plan.

'XIV. Account of a Cavern discovered on the North-west Side of the Mendip Hills, in Somersetshire. By George Smith Gibbes, M. B. F. L. S.'

This account is so curious, and at the same time so concise, that we shall transcribe it entire.

'Perhaps the following account of a cavern which I visited some time since may be acceptable, as we there see the process going on which nature employs to enclose foreign substances in the hardest rocks.

'At the bottom of a deep ravine on the north-west side of the Mendip Hills, in Somersetshire, near the little village of Berrington, there has been discovered a cavern of considerable extent, in which was found a great collection of human bones.

'As I have observed in this cavern many circumstances which appear curious to me, I beg leave to mention them, as I do not believe there is another place in the kingdom where the different stages (if I may be allowed the expression) of bones incorporating with limestone rocks can be so well seen. From the top and sides there is a continual dripping of water, which being loaded with a large quantity of calcareous earth, deposits a white kind of paste on most parts of the cavern. Many of the bones are incrustated with this cement, and a large proportion of them are actually fixed in the solid rock. I suppose therefore that this substance, which at first is in a state resembling mortar, by losing its water hardens into a firm and solid stone. I had an opportunity of examining the process in every part. Had the cavern not been discovered, and these deposited substances not been removed, I do not doubt that the whole excavation would, in no great length of time, have been completely filled up. The water was still bringing fresh quantities of calcareous earth, and the bones were in some places completely incorporated with the solid rock. Every degree of intermediate solidity was plainly discernible. There were several nodules of stone, each of which contained a perfect human skull. The substance which is deposited from the water effervesces with acids, and has, in short, every character of limestone. At the farther end of this very curious cavern, where the height is about fifteen feet, there depends a most beautiful stalactite, perfectly conical, which, when the cavern was first discovered, reached within an inch of a cone of the same kind which rises from the floor. By some accident a small part of the stalactite was broken off; but nature is now busy in repairing an injury which had been done to one of the prettiest productions of her mineral kingdom. Had these two cones met, a most beautiful column would have been formed, of nearly fifteen feet in height. On striking this stalactite, a sound is produced similar to that of a bell, which may be heard at a considerable distance beyond the mouth of the cavern.

'I examined the bones with considerable attention, and I found

that there was adhering to the surface of many of them a substance which resembled the spermaceti I have before described, in the Philosophical Transactions for the years 1794 and 1795.

‘ I have to add, that this cavern was discovered about two years ago by accident, and that no satisfactory reason has been given for this singular accumulation of human bones.’ P. 143.

‘ XV. Remarks on the Nature and Propagation of Marine Plants. By Lieut. Col. Thomas Velley, F. L. S.’

Colonel Velley has given too many proofs of his knowledge of, and attention to, marine plants, to leave the slightest doubt of the accuracy of his observations, on a subject of such peculiar intricacy. He begins with noticing the opinions of Mr. Stackhouse and other authors, who probably, from the difficulty of ascertaining what are really the sexual organs, have placed them in three different parts of the same plant. In general, nature avoids carrying on the important process of fructification in water. In the isoetes, indeed, the flower does not emerge at the time of blossoming, but the sexual organs are defended by an impenetrable barrier of concave leaves. In the chara, the process is carried on internally; and the spherical vessel, which includes the antheræ, has no communication with the approximating germ. This which afforded a difficulty to Hedwig, and the analogous question, with respect to the fructification of fuci, which our author very sensibly feels to be equally difficult, produces in reality, we think, but little impediment. We know, in the more perfect fructifications, the pollen is applied to the stigma, and there is no visible aperture through the style, though examined by the strongest magnifiers, which discover the ultimate particles of the pollen, when its sphaerules burst. Supposing no visible aperture in the capsulæ containing the antheræ of the chara, or of the coriaceous membrane which holds the seeds of the fuci, the difficulty is not greater than supposing particles, which we can bring within the reach of our senses, passing through canals which the same power cannot render visible: yet we know that these globules pass, or that, by their access to the stigma, their influence is conveyed. It has been of late fashionable to elude the difficulties, by adopting an invisible aura or effluvium; and colonel Velley speaks of this expedient with some complacency. But we know, in more perfect animals, the access of the material parts of the semen is necessary; nor can we suppose so minute an organised structure as we find in the pollen intended only to inclose an active aura. There may be a farther decomposition of the pollen than our microscopes discover; or the canals, when they have discharged their office, may at once collapse. We mean only to say, that, in adopting colonel Velley’s idea of the vesicles containing the male organs, while the seeds are inclosed in a coriaceous invo-

lucrum, we have scarcely any greater difficulty than in explaining the fructification of more perfect vegetables. It is a little singular, that an additional difficulty is supposed to exist, in determining this question from nature, in consequence of the fact, that *terrestrial* vegetables avoid the access of water. In *aquatic* vegetables, the organisation may probably be different; and it is only necessary, perhaps, to prevent the agitation of the sea from scattering the pollen; for that the mucilaginous substance is itself the pollen, appears highly improbable. But we are yet deficient in observation, and can only argue in obscurity. The vesicles should be carefully examined at many different seasons, and the changes, if any, noticed. In many profound cavities of rocks, these weeds are never disturbed; and a single vesicle may be often separated, to be subjected to the eye, assisted by a microscope. Should no change appear in these, we may be certain that they are not the sexual organs. We have seen, we think, appearances which seem to prove that fuci are often propagated by buds.

‘XVI. Description of *Sowerbæa Juncea*, a Plant of New South Wales. By James Edward Smith, M. D. F. R. S. P. L. S.’

The *sowerbæa* is one of the *asphodeli* of Jussieu, in the same section with the *allium*, but has not the bulbous root. In the Linnæan system it is among the *hexandria monogynia*, between the *aphyllanthos* and the *allium*. One species only is known, which is found at Port Jackson.

‘XVII. An Account of the Fructification of *Lycopodium denticulatum*. By Felix Avellar Brotero, Professor of Botany in the University of Coimbra. F. M. L. S.’

This ingenious paper is in Latin, and the description admits not of analysis. The seeds are ‘nitrous, oily, and shining’ (*nitrosa, oleosa, fulgurantia*); but Linnæus considered these as the pollen, in which he has now few followers. The capsules, in professor Brotero’s opinion, are the little subreniform capsules, filled with numerous globules. The ovaria precede the capsules in the period of their formation, and the lower ones come soonest to maturity. This affords a little difficulty in explaining the impregnation, but by no means an insuperable one. Some of the species of *lycoperdon* are monoicous, some dioicous: the *L. denticulatum* is always monoicous. As the science of Botany now makes part of a liberal education, even when it does not include classical acquisitions, a translation of the Latin papers should, we think, be subjoined.

‘XVIII. Description of *Conferva umbilicata*, a new Plant, from New South Wales. By Lieutenant Colonel Thomas Velely. F. L. S.’

This elegant little *conferva* adheres to the stem of a large *fucus* brought from New South Wales. Its trivial name is *umbilicata*;



its character, '*C. fronde dilatata filamentis reticulatis, centro radicali.*'

'XIX. Observations on the British Species of *Mentha*. By James Edward Smith, M. D. F. R. S. P. L. S.'

This is a most excellent and elaborate memoir, in which are united the greatest sagacity of observation, with the most extensive botanical erudition. Dr. Smith divides his disquisition into two parts:—first, inquiring how other authors have disposed the different genera of *mentha*: secondly, explaining his own arrangement. The first is wholly historical, and need not detain us. In the second he determines the species of *mentha* by the calyx and flower-stalks, particularly with regard to the pubescence of these parts, and its direction; resolving his principal division into '*capitatae* and '*verticillatae*.' We will not pretend to follow the minute botanical disquisitions, by which the arrangement is supported, and the synonyms of various authors ascertained. The whole is executed with the most discriminating accuracy and judgement. It is not perhaps generally known, that the *M. piperita* of Linnæus is the peppermint of the northern climates,—a variety of the *M. hirsuta*, and not the English peppermint.

'XX. On two Genera of Plants belonging to the natural Family of the Aurantia. By Joseph Corrêa de Serra, LL. D. F. R. S. and L. S.'

These plants are two species of the *crateva*, viz. the *C. marmelos* and *balangas* of Kœnig, each of which our author thinks different from the *crateva*, and even not to be arranged in the same natural order. M. de Serra endeavours to show that each belongs to a distinct genus, separate from every other, and to a different natural order, viz. that of the family of *aurantia*. The first he styles '*ægle*,' with its former trivial name of *marmelos*. The second '*feronia*,' with the trivial name of *balangas*. But, as he only examined dried specimens, much still remains to be ascertained, though M. de Serra has distinguished sufficient characteristics to establish his principal object.

'XXI. Descriptions of the *Mus Bursarius* and *Tubularia Magnifica*; from Drawings communicated by Major-General Thomas Davies, F. R. S. and L. S. By George Shaw, M. D. F. R. S. V. P. L. S.'

In the species of *mus bursarius*, here noticed, the cheek pouches are peculiarly large. Its character is '*mus cinereus, caudâ tereti brevi subnudâ, genis saccatis, unguibus palmarum maximis fossoriis.*' The '*tubularia magnifica*' is a beautiful sea anemone. '*T. tubo simplici albido, tentaculis numerosissimis albo rubroque variatis.*' The minuter animals, represented in the plate, are of a very different kind, and may belong, as the author suspects, to the *actinia*.

' XXII. Account of the *Flustra Arenosa*, and some other Marine Productions. By Henry Boys, Esq. F. L. S.'

This sea mat has been described by Ellis: the other marine substances, chiefly the nidi of different marine animals, are of little importance.

' XXIII. An Account of a remarkable Variety of the Beech, *Fagus Sylvatica*. By Christian Henry Persoon, M. A. F. M. L. S.'

This variety resembles the oak.

' XXIV. Catalogue of some of the more rare Plants observed in a Tour through the Western Counties of England, made in June 1799, by Dawson Turner, Esq. F. L. S. and Mr. James Sowerby, F. L. S.'

The present catalogue cannot admit of abridgement, and contains no very singular plants.

' XXV. A new Arrangement of the Genus *Narcissus*. By A. H. Haworth, Esq. F. L. S.'

These divisions of the species of *narcissus* are new and simple: they are established, we are told, by a ten years' cultivation. The first division is '*petalis nectarium æquantibus*,' divided into '*foliis filiformibus et planis*:' the second, '*petalis nectario duplo majoribus*,' divided into '*floribus nutantibus et cernuis*:' third, '*triplo majoribus*,' of which there are '*pauciflori et multiflori*.'

' XXVI. Some Observations upon Insects that prey upon Timber, with a short History of the *Cerambyx violaceus* of Linnæus. By the Rev. William Kirby, F. L. S.'

We find, in this paper, a very entertaining account of the various worms which rapidly destroy the monarchs of the wood, when once deprived of life; and a particular description of one violent depredator—the *cerambyx violaceus* of Linnæus.

' Amongst the curculiones, the late ingenious Mr. Curtis has informed us, that *C. lapathi* feeds upon the willow. *C. lignarius* preys upon the trunk of putrid elms; and *C. atramentarius* I have found, in all its states, in old rails, under bark. There is one insect, which although not as yet discovered in England, ought not to be passed over, as its history furnishes a striking proof how useful the study of Natural History may be made when applied to æconomics: the insect I allude to is the *cantharis navalis* of Linnæus. Our president, the liberal possessor of the Linnæan treasures, informs me, from the *Iter Westrogothicum*, that the oak timber in the royal dock-yards in Sweden being observed to have suffered considerable injury from some unknown animal, Linnæus was desired by his Swedish majesty to trace out the cause, and point out some remedy which might prevent the further progress of so alarming an evil. Upon inquiry, he discovered that the mischief was occasioned by this *cantharis*, and he recommended that the timber should be immersed in water during the usual time of this insect's appearance. This advice was pursued, and the dock-yard timber received no further injury.' p. 254.

Of the insect which is the chief subject of the article, we shall relate Mr. Trimmer's Description.

\* The fir in which Mr. Trimmer first found this insect was of English growth, of the spruce kind, which had not been felled many years, and had originally grown near the spot on which the building was erected in which it was employed: it did not appear to have been attacked more than two years when Mr. Trimmer made his observations; and it suffered most in 1798, when the larvæ had multiplied so much, and been so extremely voracious as to have left very little food for another year. Some Scotch fir in an adjacent building had also been attacked by them. Nor does this insect so entirely confine itself to fir, as never to attack any other kind of wood; for, when the imago first came forth in considerable quantities, Mr. Trimmer took several, and placed them upon some pieces of fir which were under cover: but, what seems remarkable, the insects quitted these, and went and deposited their eggs in some pieces of apple, pear, cherry and plum, which had been selected for turning, and were piled up in the open air.

\* It is worthy of observation, that this destructive little animal attacks only such timber as has not been stripped of its bark; a circumstance which ought to be known and attended to by all persons who have any concern with this article; for the bark is a temptation, not only to the insect in question, but also to a numerous tribe both of this and other genera; and a great deal of the injury which is done to timber would be prevented, if other trees besides the oak were barked as soon as they are felled. The principal danger, however, arises from neglecting this precaution with respect to such timber as is used in buildings, especially in those places that are accessible to insects, for in this case it will not last out half its time.

But, to proceed with our history, the female of this insect is furnished with a flat, retractile tube, or rather aculeus, which she inserts, it should seem, (for Mr. Trimmer was never so fortunate as to see this operation performed), between the bark and the wood to the depth of about a quarter of an inch, and there she deposits her egg, since not more than one appears to be laid in one place. By stripping off the bark it is easy to trace the whole progress of the larva, from the spot where it was newly hatched, to that where it has attained its full size. At first it proceeds onwards, but in a serpentine direction, filling the space which it leaves behind it with its excrement, resembling saw-dust, and so stopping all ingress to enemies from without; but when it has arrived at its utmost dimensions, it does not confine itself to one direction, but works in a kind of labyrinth, eating backwards and forwards, which gives the wood under the bark a very irregular surface; by this mean its paths are of considerable width. Its attacks are not confined to the solid timber, but in its progress it eats away an equal portion of the bark. The bed of those paths where it has been at work exhibits, when closely examined, a curious appearance, occasioned by the erosions of its maxillæ, which excavate an infinity of little ramified channels. When the insect is about to assume the pupa, it bores down obliquely into the solid wood, to the depth sometimes of three inches, seldom, if ever, less



than two. These holes are nearly semicylindrical, expressing exactly the form of the grub. One would wonder how so small and seemingly so weak an animal could have strength to excavate so deep a mine: but when we see its maxilla, our wonder ceases; these are large, thick, and solid sections of a cone divided longitudinally, which in the act of mastication apply to each other the whole of their interior plane surface, so that they grind the food of the insect like a pair of millstones. Early in March all the larvæ, except some sickly ones, were observed to have entered the wood in this manner; some began so soon as October. At the place in the bark opposite to this hole, the imago gnaws its way out of its prison when it makes its appearance, which took place on the 20th of May, and continued till about the 20th of June; it returns by the same passage which the larva had excavated previous to assuming the pupa.' p. 253.

The scientific description, with the synonyms, follows, illustrated by a plate.

'XXVII. Description of the *Vespertilio plicatus*. By Francis Buchannan, M. D. A. L. S.'

The *vespertilio plicatus* is an inhabitant of Bengal, and in no respect singular. It occurs in Section F of Ker's Translation of Gmelin's System of Nature.

'XXVIII. Descriptions of five new British Species of *Carex*. By James Edward Smith, M. D. F. R. S. P. L. S.'

The species of *carex* here described are those not noticed by Mr. Goodenough. They are the '*C. Davalliana*,' c. n. 1350 of Haller; '*binervis*' *C. distans* of Lightfoot; '*tomentosa*' of Linnæus Mantissa 123; '*Micheliana*,' gen. 62. t. 32. f. 12. of Micheli; and '*lævigata*.'

Art. XXIX and XXX contain additional notes to former articles, and the volume concludes with a catalogue of the Society's library, with a list of donors.

ART. XIV.—*A Spital Sermon, preached at Christ Church, upon Easter Tuesday, April 15, 1800; to which are added Notes, by Samuel Parr, LL. D. 4to. 7s. 6d. Boards. Mawman. 1801.*

THE talents, learning, and idiosyncrasy of the preacher, with the time that has elapsed since this discourse was delivered, have induced it to be expected with uncommon eagerness, and read on its appearance with uncommon attention. The circumstance of a clergyman—whose political system has veered from point to point, at one of which it appeared, till of late, to have rusted and become fixed—having been brought from the country by the first magistrate of the capital, for the express purpose of preaching this sermon, would naturally excite expectation; whilst the manner in which his sermon was delivered, and the applause

conferred upon it, by the greater part of an audience, which *assisted* to admire, would naturally bespeak for it a favourable reception with the public. But, whether, now that the sermon is in print, it will be found to equal the general expectation of its merit, is more than we can positively affirm. It is certainly a sermon of no common extent, and in many respects claims a particular notice.

The text is taken from the EPISTLE TO THE GALATIANS, chap. vi. ver. 10:—“*As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith.*”

Dr. Parr opens in the following manner :

‘ Enough there is, and more than enough, to humble our pride, and to awaken our caution, when we reflect upon the errors of ingenious men, in their attempts to unfold the most familiar operations of the human mind. The eager desire of paradox ; the ambition of assigning new terms, or new arrangements, to facts already known ; the habit of contemplating a favourite topic in one distinct and vivid point of view, while it is disregarded under all others ; a fondness for simplicity on subjects too complicated in their inward structure, or their external relations, to be reduced to any single and uniform principle, have given rise to numberless disputes in moral, as well as natural philosophy. But upon no occasion, perhaps, have the talents of men been more strangely misemployed, than in tracing the motives by which we are impelled to do good to our fellow-creatures, and adjusting the extent to which we are capable of doing it.’ p. 1.

To exemplify these positions, the doctor contrasts the different theories of morality, as founded upon the selfish or opposite principle, with a particular application to ‘ the new doctrine of universal philanthropy.’ In his prelude descant on these topics, we, however, wish the preacher’s positions had been more distinct, and his language less ornamented ; for, like the hieroglyphic bandages of an Egyptian mummy, the precise form of his reasoning is hid by the metaphorical swathing in which it is enveloped.

‘ If the peculiar circumstances of the times should induce you to compare the selfish with the philanthropic system, as the latter has been recently taught, you will find that the one never occasioned so much mischief as it seemed to threaten, and that the other will be productive of less good than it promises, accompanied by a long and portentous train of evils, which had been negligently overlooked, or insidiously disguised by its panegyrists. The selfish, indeed, on its first approach, repels and scares us with the sternness of its appearance ; it gives an instantaneous alarm to all the centinels, which self-respect, as the ally of virtue, has placed around the heart ; it sullies the general dignity of our nature ; and even selfishness, standing aghast at the supposed extent of her own domain, would, for the moment, be content to hold a divided empire with her more amiable rival. But the philanthropic wears a more engaging form : it announces its pretensions in a milder tone : by a thousand secret

spells, it wins over to its purposes our vanity and our credulity; and from the service in which our affections are usually engaged, it would decoy them away, by opening to us the prospect of far mightier achievements, to be followed by a richer harvest of glory to ourselves, and a fuller tide of happiness diffused among our fellow-creatures.

'From many of the baneful effects which the selfish might produce, the authority of the public law protects the public welfare; and the crimes to which it might incite us fall within the reach of definitions and rules. But, in the motives by which the philanthropist is impelled, the kind affections may be so writhed around the unsocial in the character of his actions, the freaks of absurdity may be so blended with the outrages of wickedness; in their consequences, evil may have such an alloy from concomitant good, that, if our common sense did not revolt from the incongruous mass, scarcely any judicial or even intellectual process could separate affectation from hypocrisy, delusion from malignity, that which deserves only contempt or pity from that which calls aloud for reprobation.'

P. 2.

Led to this train of reflection by the text,—which, according to the doctor, 'in language that is obvious to every understanding, exhibits the result of the most minute analysis that can be given of our faculties and duties, as social beings,'—he proceeds to observe, that the words "let us do good" will not convey entirely what the Apostle meant; for the original expression implies not merely 'let us do good,' but 'let us work and labour in doing it,' *ἐργαζόμεθα τὸ ἀγαθόν*: and to the use of that expression St. Paul may have been led by the preceding imagery, in which he had asserted that "what a man soweth, that shall he reap; that he who soweth unto the spirit, shall of the spirit reap life everlasting;"—"that in due season we shall reap, if we faint not."—"As to the import of the text,' adds the doctor, 'nothing, can be more just than the condition laid down by the apostle: "Let us labour in doing good, as we have opportunity:"—nothing more comprehensive than the precept, Let the good be done "unto all men:" nothing more proper than the preference which is especially given to "them who are of the household of faith."'

However pertinent these observations on the text may be, we cannot think the doctor accurate in the discussion of them. His first inquiry is directed to the compatibility of the principles of particular and universal benevolence, as they refer to the constitution of human nature, and the circumstances of human life. Now, according to the doctrine of the text, we conceive that this idea of incompatibility is altogether precluded, as no such distinction of principle can exist. For what is benevolence but goodwill to others;—and as an active principle, on what is it founded, but a community of nature, subject to similar wants, and capable of similar enjoyments. Properly speaking, then, there can be no incompatibility between general and particular bene-



volence, inasmuch as the principle itself is the same, whether exercised to a greater or less extent; whilst the difference arises from the number or circumstances only of those who are respectively the objects of it. In perfect congruity is this with the text: "As, therefore, we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." All men, as the offspring of the universal parent, are equally objects of mutual benevolence, being comprehended in the same band of love; and, in the different relations of reciprocal intercourse, entitled to all the kind offices they can render each other. The good of the whole is made up of the good of each individual constituting that whole; and so far is self-love from being incompatible with universal benevolence, that the final cause of benevolence terminates in it. The individual exists for the kind; its interest is as such, subservient to that of the kind. Hence, the most operative passions of our nature are those which have the continuance or preservation of the kind for their object; and both instinct and reason prompt men to effectuate these ends. The love of self, though ordinarily predominant in individuals, is nevertheless predominant only in subordination to the well-being of the kind, and is suspended, or even sacrificed, when the interest of the kind predominates. Thus if the passion emphatically styled LOVE, impel to sexual intercourse, no prospective evil can annihilate its impulse. The helplessness of children induces the parent to postpone his own pleasure, and encounter every evil for their support. The life of one in danger prompts the beholder to hazard his own for the chance of a rescue. What, but the good of the community, incites individuals to forego their homes and every comfort, encounter perils by land or sea, in defiance of sickness, wounds, and death?—And, whilst the life of the individual, in itself brief and transitory, is thus subjected to the preservation and continuance of the kind,—which, as a whole, is permanent, and thus constitutes the duty of each person severally, so finely expressed by WOLSEY in his advice to CROMWELL, '*love thyself LAST*,'—the terms *sympathy* and *Compassion*, considered as the ordinary source of human actions, are extended in common cases from the individual to the kind. Thus the general measure of what every man owes to another is, to do as he would be done by. Hence the divine rule of justice inculcated by Jesus Christ: "Whatsoever ye would that men should do to you, do ye even so unto them:" And the rule of benevolence is, "Love thy neighbour as thyself." Sympathy and compassion, often represented as the most *disinterested* of virtues, are, as the very terms express, founded upon *self* as their basis. Thus then the difference between a *just* and *benevolent* man is this, that whilst the *former* acts by another as he would have that other act by him, the *latter* advances beyond the rule or measure of just action, and makes the condition of that other his

own—adhering however, in every case of competition, to the predominant claims of those with whom he is most intimately united ; so that

Relations dear, and all the charities  
Of father, son, and brother,

have their first demands. As to the case stated of a *father* and *Fenelon*, nothing can be more wild than the making it a rule of duty : for besides the utter absurdity of drawing a universal principle from a single case, and that an imaginary one, the circumstances requisite to render it applicable must, necessarily, in their connection and extent, be unknown.

In thus largely stating our sentiments on the subject, we should perhaps apologise to our readers and Dr. Parr ; but we now will return to his sermon. The doctor has, in many respects, treated his subject with considerable ability ; though not, as we conceive, with sufficient precision. He appears everywhere to have imitated the manner of Mr. Burke, and consequently has seldom stuck to method or his text. His excellencies resemble those of his prototype, but his blemishes are less palpably glaring. There are in the sermon many *white bears*, but these of themselves are sufficiently obtrusive. The most of novelty it presents to us, and that which every reader of feeling and taste will admire, is, we think, the passage subjoined: it exhibits the *acquitted felon* in a most interesting aspect.

‘ In that assemblage of glories which forms the constellation of benevolence, mercy shines as a star, if not of superior magnitude, yet of purer lustre ; and how can it’s light be more auspiciously directed, than in guiding the steps of an unfortunate creature, just delivered from chains, and dungeons, and the darkness of death ? The world is his enemy ; the world’s law is not his friend ; and hope, which cometh to other men, amidst all their faults, and in all their tribulations, cometh not unto him. The robustness of his constitution, the agility of his limbs, the acuteness he may possess from nature, the dexterity he may have acquired from practice, are bereaved of their wonted effects, and crippled in every effort he would make, even for self-preservation. “ The wrath of God,” he has been told, “ is but for the twinkling of an eye ;” and, “ though heaviness may endure for a night,” yet, to the contrite heart, “ joy ariseth in the morning.” But, when he looketh towards the earth, he findeth in it, “ a time for hatred, but not for love ;” he seeth before himself only “ the bread of adversity and the water of affliction ;” and though “ he mourn like a dove, and his eyes be weary with looking upward,” who is there among his fellow-creatures and fellow-sinners to wipe away his tears ? The discreet shun him—the austere frown upon him—the inhuman scoff at him—and, perhaps, the virtuous, after heaving a sigh, are content to “ pass by on the other side.” To his wants the fertile village affords no more supply than the solitary waste ; and to his imagination even the crowded city must resemble a dark and savage wilderness, in which he is himself doomed to roam, hunt down his prey, and perish.

'To the thoughtless, the luxurious, the proud—men "who wear purple and fine linen and fare sumptuously every day," easy it is to deign scarcely a glance towards that wretchedness which they never felt, and to hurl accusations against those crimes which they never were tempted to commit. But the pleas of timorous indolence, or of fluttering vanity, or of bloated and fastidious sensuality, for crushing every offender, who, goaded by inevitable and intolerable wants would seize a small portion of their superfluities, are not so easily accepted before God, nor even by considerate and virtuous men. While "the viol and the harp, the tabret and pipe, and wine are in their feasts," the voluptuary may feel no check from compassion, no smart from remorse, no warnings from the instability of all human affairs, when urged by his pride or by his rage, "to break the bruised reed." But they whom reflection hath raised above the prejudices of the sordid, and the passions of the vindictive, they who remember how precious must be the life of man in the sight of that Being, before whom "not a sparrow falleth to the ground" unnoticed, they who consider punishment as an accumulation of evil upon the evil of crime, and as ceasing to be defensible, at the very point where it ceases, in kind, or in degree, to be manifestly and indispensably necessary, these men will sometimes venture to hesitate, ere they assent to the justice of inflicting the last dreadful severities of law upon such an unfortunate person as I have been describing. He still carries about him, they must recollect, the appetites and affections of our common nature. He cannot by an act of volition stifle the cravings of hunger. He must shudder when exposed to "the pelting storm." Gladly would he recline, not indeed on that soft and downy pillow where the rich and the powerful are sunk in deep slumber, but on a pallet, somewhat better than the rugged flint, or the dank and unwholesome clod. In the freshness perhaps of youth, or the vigour of manhood, with compunction for having stolen already, with anxiety to steal no more, he feels himself destined to rove, day after day, and year after year, an outcast in his native country, and a vagabond in the land of his fathers. He knows that his sighs are unheard—that his professions are disbelieved—that his good intentions are disregarded: and can you be surprised then, if "in the anguish of his soul" he should cry out "O Death! acceptable is thy sentence to the needy—to him that is vexed with all things, and to him that despaireth and hath lost patience?" Have you a right to be incensed, if under the pressure of such unsought, unmerited, and unpitied woes, he should rush where the company even of the wicked may afford some little relief from the dreariness of solitude—where intemperance may for a while assuage the corrosions of sorrow; and where example must incite him to the perpetration of fresh outrages, forbidden under penalties, which he has ceased to dread, because, to his view, existence is stript bare of all it's enjoyments, and the grave is to be welcomed as a sure and speedy refuge from chilling neglect, from hissing scorn, and from unrelenting persecution?

\* Believe me, my hearers! I should disdain to plead the cause of such a wretched being, before captious and dictatorial sophists, who see very dimly into the emotions of the heart, and are quite unfit to decide upon the affairs of human life. But with confidence should



I appeal to the suffrage of the true philosopher, who knows by how many secret and indissoluble ties of sympathy we are bound to the love of virtue and the hatred of vice! How salutary is the discipline of shame and remorse upon the human heart! How wisely the Author of our nature has erected in every man's bosom a tribunal, which anticipates, and, as it were, represents his own for judging the conduct of his fellow-creatures! How intolerable, even to the stoutest spirit, must be an irreversible sentence of condemnation from all mankind! P. 20.

The sermon itself extends to twenty-four pages: the rest of the volume, amounting in all to 161, is made up of notes and notes upon them. These are multifarious in their nature, consisting chiefly of extracts from moral writers, illustrating, confirming, or contradicting the doctor's opinions, and are interspersed with commendations or strictures, as the topics of them demand, often brilliant and striking.

One is introduced of particular importance, viz. a defence of university education, in answer to the attacks of Mr. Gray and Mr. Gibbon. Whether however what is offered, as *reasoning* by Dr. Parr, is to be allowed appropriate or conclusive, we will leave others to judge; but the following passage we cannot suppress.

—why should a point of such magnitude as the credit of Oxford and Cambridge stand only on the testimony of an individual to the facts which he has seen within the circle of his own immediate acquaintance? As to the merits of men, ingenious, learned, eminently great, or exemplarily good, who in past ages have gone forth from these retreats into the bosom of society, "*pleni sunt omnes libri, plena exemplorum vetustas.*" But even in later times the torpor of old age has not crept upon them—the sorceries of indolence have not enfeebled them—the poison of luxury has not corrupted them—the foul mists of barbarism have not gathered over them—the dim and baleful light of superstition has not glimmered around them—the portentous meteors of infidelity have not glared upon them—the merciless tempest of desolation has not yet swept them away. No. For among the academics who, during my own life, have been distinguished by classical, oriental, theological, or mathematical knowledge, by professional skill, or by parliamentary abilities, I with triumph recollect the names of archbishops Herring, Secker, &c. P. 108.

A muster-roll follows, making nearly two pages, of persons who have adorned the two universities, with Greek discriminations here and there attached, and than which nothing, we think, was ever more pedantic. In this list, however, it is obvious to notice, that Secker was brought up a *dissenter*; nor is it a little strange (notwithstanding the doctor's boast) that Mr. Hall, a *baptist-teacher*, should be his chief subject of praise. The commendation of Mr. Mackintosh we must heartily assent to; but the public, like ourselves, would have been particularly gratified, if

Dr. Parr had mentioned the nature of the work which occupies at present that gentleman's attention, and on which he bestows so deserved (we doubt not) a panegyric.

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ART. XV.—*A Treatise on Plane and Spherical Trigonometry; with an Introduction, explaining the Nature and Use of Logarithms: Adapted to the Use of Students in Philosophy. By the Rev. S. Vince, A.M. F.R.S. Plumian Professor of Astronomy and Experimental Philosophy. 8vo. 4s. sewed. Lunn. 1800.*

THE science of trigonometry is of essential use in almost all the branches of mathematics and philosophy, in astronomy, navigation, surveying, mechanics, &c.; being, in fact, the universal medium by which all such arts and sciences are conducted. We cannot wonder, then, that this useful science has been treated on from the earliest ages, and by the most eminent mathematicians, both ancient and modern. Accordingly we are possessed of treatises on this subject of all sorts and sizes, more or less scientific or practical, extended or abridged: we should, therefore, have been at a loss to guess what may have been the motive for adding this little tract to the vast number and variety already before the public, and by the most eminent masters, if it were not to match with and compose part of a course of mathematical studies, by the author, as adapted, it seems, to the present state of the mathematical science in his university.

The work contains, as stated in the title, a short introduction to logarithms, with brief tracts on plane and spherical trigonometry. We do not admire large books on such subjects, preferring considerably those that are moderately small, provided they be neat, compact, methodical, and scientific. In the little work before us, we should have been glad to announce that we had met with all, or even any, of these estimable qualifications; but, instead of such requisites, we are offered a meagre composition, almost without plan, order, or accuracy, and which can be of no great advantage in the hands of those students for whom it is immediately designed.

As to the arrangement of this book, if arrangement it may be called, it is highly inconvenient to an easy reference to any particular part, being without preface, index, table of contents, or division into heads, chapters, or sections. In an elementary work, too, we could have wished to have seen the propositions demonstrated in a more logical and geometrical manner, instead of the algebraical method, which gives it too much the appearance of a brief memorandum-book to refresh the memory, than a book of rudiments with which to commence a science.

The principles and properties of logarithms, in the second and third pages, are neatly derived; but we apprehend the defini-

tions of these useful numbers, given in the first page, will scarcely be thought either proper or perfect.

'Logarithms,' says Mr. Vince, 'are a set of artificial numbers, adapted to the common or natural numbers, 1, 2, 3, 4, 5, &c. in order to facilitate arithmetical calculations.'

But is this a perfect definition or description of logarithms? Napier's roots contain a set of artificial numbers, adapted to facilitate arithmetical calculations; so are tables of interest, or tables of powers, or roots, and many others; but are they, therefore, logarithms? In the next article, Mr. Vince attempts a more precise definition of logarithms, not indeed by a familiar explanation adapted to a learner, but by a short algebraical formula; thus:

'Let  $a$  be a constant quantity, and  $x$  be variable, and put  $a^x = b$ ; then  $x$  is the logarithm of  $b$ .'

In p. 10 logarithms are proposed to be found, from the tables, belonging to natural numbers, consisting of eight figures, and the logarithms are affixed to eight or nine decimals: but does Mr. Vince mean that these logarithms are correct, or that they can indeed be found correct in more than seven places by the common tables?

In p. 45 we meet with very proper definitions of a cotangent and cosecant.

'The cotangent of an arc is the tangent of the complement of that arc; and the cosecant of an arc is the secant of the complement of that arc.'

And yet, in p. 44, it is defined that

'—the cosine of an arc is that part of the diameter which is intercepted between the sine and the centre.'

But would it not have been more methodical to have defined the cosine in the same manner as the cotangent or cosecant, by saying that the cosine of an arc is the sine of the complement of that arc?

In a note, p. 49, Mr. Vince observes,

'Difficulties have frequently arisen in consequence of its being supposed that an arc of  $90^\circ$  has a tangent and secant, each infinite. For instance, in a right-angled spherical triangle, radices : cosine of the angle at the base :: tangent of the hypotenuse : tangent of the base; now when the base =  $90^\circ$ , the hypotenuse =  $90^\circ$ ; and therefore these arcs being equal, if they have any tangents, of whatever value they may be, they must be equal, and therefore radices = cosine of the angle at the base, whatever that angle may be. This false conclusion arises from the supposition that an arc of  $90^\circ$  has a tangent.'



But does not this conclusion arise rather from the *equality* of the arcs, of whatever value they may be? For, in the above instance, the case and the theorem fail, from this sufficient reason, that the data are inadequate, the triangle being not limited in species; for, two sides of the triangle being equal, and consequently their opposite angles, which are all the given parts in the triangle, it is plain that the third side and its opposite angle may be of any magnitude between  $\square$  and  $180^\circ$ , and that the triangle is not limited.

‘As the arc increases (continues the note) till it becomes  $90^\circ$ , the tangent and secant increase without limit,—’

the evident conclusion, from this assertion, might be expected to be, that they are infinite, as constituting the obvious meaning of an increase without limit; but instead of that, the note adds—

‘—and at  $90^\circ$  the arc ceases to have either a tangent or secant.’

Again:

‘And thus in other cases where the tangent or secant of an arc enters into the computation, when the arc becomes  $90^\circ$  we can draw a conclusion on which we can depend.’

But surely this assertion is too round and general, as there may be many cases in which a direct and determinate conclusion may be drawn when an arc or angle is  $90^\circ$ : for instance, in a right-angled plane triangle, this is a common and well-known theorem, as the base is to the perpendicular so is radices to the tangent of the angle at the base: here the perpendicular of the triangle and the tangent of the angle at the base increase continually together, and in the same proportion, till they become both infinite together; so that, when the one of these is infinite, may we not depend on the inference and conclusion, that the other is infinite also?

Mr. Vince seems to be very averse from admitting the tangent or secant of  $90^\circ$  to be an infinite quantity: he recurs to the same idea again at p. 95, where we find this note, in which  $T$  is the tangent of the arc  $A$ , and  $t$  the tangent of  $B$ , to the radices 1; viz.

‘If  $A=45^\circ$ ,  $T=1$ ; and we have,  $\tan. (45^\circ+B)=\frac{1+t}{1-t}$  and  $\tan. (45^\circ-B)=\frac{1-t}{1+t}$ ; therefore,  $\tan. (45^\circ+B)-\tan. (45^\circ-B)=\frac{1+t}{1-t}-\frac{1-t}{1+t}=\frac{4t}{1-t^2}=(\text{as } 1-t^2=\frac{2t}{\tan. 2B}) 2 \tan. 2B$ ; hence,  $\tan. (45^\circ+B)=\tan. (45^\circ-B)+2 \tan. 2B$ . If  $B=45^\circ$ , we have  $\tan. 90^\circ=2 \tan. 90^\circ$ , which is another instance of a false conclusion, arising from the supposition that an arc of  $90^\circ$  has a tangent.’

But, may not this false conclusion, as it is called, be owing to an improper mode of using the algebraical expressions for the values of tangents, rather than to the supposition that  $90^\circ$  has a tangent which is infinite? for different forms of the algebraic expression will bring out that tangent in different values. Thus,

$$\text{the tan. } (45^\circ + B) = \frac{1+t}{1-t} = \frac{1+1}{1-1} = \frac{2}{0} = \text{tan. } 90^\circ \text{ when } B \text{ is } = 45^\circ;$$

$$\text{also tan, } (45^\circ + B) - \text{tan. } (45^\circ - B) = \frac{1+t}{1-t} - \frac{1-t}{1+t} = \frac{2}{0} \text{ when } B$$

$$= 45^\circ; \text{ and the same tan. } (45^\circ + B) - \text{tan. } (45^\circ - B) = \frac{4t}{1-t^2} = \frac{4}{0}$$

$$\text{when } B = 45^\circ, \text{ by using the formula } \frac{4t}{1-t^2} \text{ instead of } \frac{1+t}{1-t} - \frac{1-t}{1+t},$$

from which it is derived: the puzzle, therefore, seems to lie

in using  $1-t^2$  instead of  $(1+t) \times (1-t)$ ; for  $\frac{4t}{(1+t) \times (1-t)}$

$$= \frac{4}{2 \times (1-t)} = \frac{2}{1-t} = \frac{2}{0} \text{ when } t=1, \text{ the same expression for the}$$

infinite tangent as the first one is.

In prop. 19, p. 73, Mr. Vince attempts (algebraically) to investigate the rule for finding the area of a plane triangle, from having the three sides given; but omits the chief difficulty, that of showing how the expression  $\frac{1}{2} (AB + AC + BC) \times \frac{1}{2} (AB + AC - BC) \times \frac{1}{2} (AB + BC - AC) \times \frac{1}{2} (AC + BC - AB)$ , is derived, or may be derived, from the foregoing one; without which all the rest is very little to the purpose.

In p. 97, Mr. Vince says, without showing how, that

$$\frac{-x\sqrt{-1}}{\sqrt{1-x^2}} = \frac{x}{\sqrt{x^2-1}}. \text{ As the algorithm of imaginary quanti-}$$

ties is not generally agreed on by authors, it might have been well if Mr. Vince had developed the process of reducing the former of these quantities to the latter. Most of his readers will probably have their doubts about the truth of that equality, if indeed they can have any faith at all in imaginary quantities. They will probably think that the quantity

$$\frac{-x\sqrt{-1}}{\sqrt{1-x^2}} \text{ is } = -x\sqrt{\frac{-1}{1-x^2}} = -x\sqrt{\frac{+1}{x^2-1}} = \frac{-x}{\sqrt{x^2-1}}, \text{ in-}$$

stead of  $\frac{+x}{\sqrt{x^2-1}}$ , as Mr. Vince makes it.

Mr. Vince, we apprehend too, has committed an oversight in p. 169, at the bottom of which he asserts that  $pr^2 = S$ , where  $r$  denotes the radius of a sphere,  $S$  is one-fourth of its surface, and  $p = 0,78539$ , &c. Now Mr. Vince ought to know that  $S$ , or  $\frac{1}{4}$  of the surface, is equal to one great circle of the sphere, and

that  $pr^2$  is only the 4th part of a great circle. So that the expression ought to have been,  $S=4pr^2$ . We should have supposed this to be an error of the press, if the same mistake had not been repeated in the following page.

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ART. XVI.—*The Plague not Contagious, or a Dissertation on the Source of Epidemic and Pestilential Diseases; in which is attempted to prove, by a numerous Induction of Facts, that they never arise from Contagion, but are always produced by certain States, or certain Vicissitudes of the Atmosphere, &c.* By Charles Maclean, M.D. &c. 8vo. 2s. Murray and Highley. 1800.

THIS dissertation was first published in Bengal, about four years since, with some others, probably that entitled *The Science of Life*, which is the only work of our author that has reached us, except the present. His attack on, or rather his defiance of, Reviewers, expressed in the introduction, might have intimidated us from speaking plainly, if we had not reflected that our author has adopted the system of excitation, and is perhaps under the influence of accumulated irritability;—we should have said of accumulated bile. Let it be either, we trust he will be the better for having vented his anger. The charges of partiality, bribery, &c. are so hackneyed, that they do not affect us: our irritability is wholly exhausted on these subjects. We perceive, however, that our author's doctrines are, like the Brunonian system, eagerly caught at by young men; and since, if wrong, their circulation may be extensively and fatally injurious, we shall enlarge a little on the subject. As the winter has been mild, we have less reason to dread the effects of accumulation.

Our author's general position is, that 'no disease, which affects the same person more than once during life, can ever be communicated by contagion;' consequently, what are styled specific contagions are those which alone merit the name. This our author endeavours to prove.

'First,—By shewing that consequences would necessarily result from the existence of contagion, in epidemic and pestilential diseases which do not actually take place.

'Secondly,—By shewing that the existence of contagion, in these diseases, has always been taken for granted, not only without proof, but even contrary to the evidence of numerous and convincing facts.

'Thirdly,—By pointing out the real source of such epidemic and pestilential diseases as have usually been reputed contagious; viz. a certain state, or certain vicissitudes, of the atmosphere, together with the casual application of other powers producing indirect debility.'

P. 3.

The support of the first position consists in a chain of reason-



ing, to prove, that the person who comes within the infectious distance, *whatever that may be, in different diseases*, should they be really contagious, must experience a similar affection, unless labouring under a disease, higher in degree than the prevailing epidemic. The whole of this reasoning is, however, fallacious. Let us take the case of poisons:—many persons will bear large doses of sugar-of-lead, of cicuta, belladonna, and even arsenic, which would be dangerous or fatal to others. There is then in the constitution a power which, in some degree, or at some times, renders sedative impressions inert. Thus, in the diseases which our author styles contagious, a person will not, at times, receive the infection of the small-pox, though repeatedly inoculated; and afterwards suffer severely from the disease. A person will, for years, see repeatedly, children affected with measles, eat and sleep with them, and receive the infection: only many years afterwards. The power in the constitution, whatever it may be, therefore counteracts it; or some additional causes, effecting that power, must concur.

If diseases are ever contagious, there must be different degrees in the active power of the contagion. The small-pox, for instance, are certainly more contagious than the measles;—these again more so than the whooping-cough. In our opinion, plague, putrid fever, dysentery, nervous fever, epidemic catarrh, and phthisis, are less infectious in this order; we mean, each is less so than the disease which precedes. According to these different degrees, is the susceptibility of infection. What becomes then, it may be said, of the fomes confessedly received? it is subdued or thrown out by the power of the constitution, as is the case with the poisons before mentioned. This, it may be said, is gratuitous: but it is not so. We know poisons are received and thrown out without doing injury,—we know that the miasmata of diseases, avowedly infectious, are so in the instances adduced: why then doubt that this may more often take place in diseases less actively infectious? But there are stronger proofs. During the prevalence of the plague, a person may often remain in the infected atmosphere without injury. He certainly however must have imbibed the poison; for, if he hears of the death of an intimate friend, or of any other distressing event, he often immediately sickens. Grief can never give the plague. These are the considerations which lead us to think our author's first position fallacious; and, when we consider the difficulty of proving a negative, as well as the fatal injuries which may arise, should our author's doctrine be erroneous, we should (even were there no arguments on the opposite side) admit it with great caution.

The second position is equally groundless. It rests on this argument;—that, if diseases are contagious, every one must be affected, and the disease would be communicated to all, as from

a centre. This we have shown not to be true, for other causes must concur: the old axiom is undoubtedly true — *quicquid recipitur, recipitur ad modum recipientis*. We mentioned lately the circumstances which occurred under our own observation; where, from an offensive fæculent discharge, three women, in neighbouring beds, sickened and shivered. Another instance occurs to us. A man was received into a hospital with an erysipelatous fever: several in the same ward were affected with a similar disease, without any other patient in the house suffering from it. If these be accidents, they are singular ones. We believe, with our author, that the yellow fever of Philadelphia is the usual autumnal remittent; but, from comparing all the evidence, we strongly suspect a fever to have been imported, probably from Bulam, into the West-India Islands.

The third position we are willing to allow: but, whatever may be the original cause of epidemics, that is no reason for admitting that, when present, they may not be communicated by infection. The yellow fever of Philadelphia was, we think, infectious in persons predisposed to it, and not so in higher healthier situations. Phthisis very often arises from a neglected cold; but, when existing in a great degree, is not without suspicion of being infectious. That the Turks are more afraid of infection than formerly proves only that religious strictness is on the decline in the East as much as in the West. Since we have copied from our author only positions, which we have in a great measure contested, we shall transcribe a passage which we approve: it is indeed consonant to the opinions we expressed in our review of Dr. Rush's work.

‘ Could the history of all epidemic and pestilential diseases of animals be minutely traced, I am well convinced it would be found, that they have uniformly been attended with correspondent diseases of vegetables, in that particular part of a country to which they have been confined. For, as all living bodies are subject to the same laws, it is evident that any power, which can produce general disease in animals, will have the same effect upon that portion of vegetable substances to which it is applied; and *vice versa*. Accordingly, those diseases of indirect debility of vegetables, known to farmers by the terms rust and blast, have often been observed to occur, at the same time, with epidemic diseases among animals. And the reason why such a coincidence has not always been expressly noticed, is probably, that the subject has not been considered in this point of view. If, upon investigation, such a coincidence then should be found invariably true, will it be said that contagion may be communicated from animals to vegetables, and from vegetables to animals?

‘ When particular districts of a country, whole nations, or considerable portions of a continent, are suffering from a scarcity of grain, will it be said that the disease of vegetables, which is the cause of the scarcity, was produced, not by the state of the atmosphere, but by contagion? In this case, how is the contagious matter to be traced?

Is it wafted, as it were, by a magic influence, from field to field, over mountains, rivers, lakes, and oceans? The infectious distance would, in that case, be wide indeed! But I apprehend it will scarcely be contended, that the epidemic diseases of vegetables are contagious. And in regard to animals, the opinion does not appear at all more probable, excepting from the single circumstance of their not being rooted to the soil. Would it not be more rational to admit, that the diseases, in both cases, are produced by the operation of some such general power as the states or the vicissitudes of the atmosphere, to the influence of which animals and vegetables are equally exposed?

Of the numerous facts, by which this proposition is supported, it will suffice to quote a few. As Dr. Rush's Account of the Yellow Fever of Philadelphia is, perhaps, the best history that has been given of any epidemic, it may often, with propriety, be referred to. "There was something in the heat and drought of the summer months" (1793), "which was uncommon in their influence upon the human body. Labourers every where gave out (to use the common phrase) in harvest, and frequently too when the mercury in Fahrenheit's thermometer was under 34\*\*\*\*. The crops of grain and grass were impaired by the droughts."

It appears, from several observations, that there was that year an uncommon calmness of the weather.

"In the year 1762, the bilious yellow fever prevailed in Philadelphia, after a very hot summer, and spread like a plague, carrying off daily, for some time, upwards of twenty persons." Can it be doubted that these states of the weather will produce disease, both among animals and vegetables? and, if the operation of such an obvious power be adequate to explain the phænomena of pestilential diseases, what need is there of adopting an ideal one, like contagious matter, to account for them?

Mr. Potter, in a letter to Dr. Rush, dated from Caroline county, Maryland, 1st of November, 1793, says, "it is an invariable maxim here, both among physicians and farmers, that, if the wheat be damaged by rust or blast, a contagious dysentery is soon to follow."

Previous to the occurrence of every epidemic, something unusual in the state of the atmosphere has always been remarked. A yellow fever appeared at Cadiz, after a hot and dry summer, in 1764; and at Pensacola, in similar circumstances, in 1765. Was the contagion traced, in this case, from Cadiz to Pensacola, by a direct or circuitous channel, or was it traced at all?—That the yellow fever of Philadelphia, in 1793, depended upon the states or vicissitudes of the atmosphere, evidently appears from the following observations, communicated to Dr. Rush, by a gentleman who resided occasionally in southern and tropical countries. He informed him, "that he had observed, in the month of July, several weeks before the yellow fever became general, a peculiar and universal sallowness of complexion in the faces of the citizens of Philadelphia, such as he had observed to precede the prevalence of malignant bilious fevers in hot climates." Dr. Dick had observed "the same appearance in the faces of people in Alexandria, accompanied in some cases by a yellowness in the eyes, during the last summer" (1793) "and some time before violent bilious fevers became epidemic upon the banks of the Potowmac,



A change so gradual and general in the appearance, both of animals and vegetables, can never be explained by admitting contagion, but is easily and satisfactorily accounted for, by supposing the states or vicissitudes of the atmosphere to have been the noxious power.' p. 29.

The remedies recommended are calomel and opium : of these we cannot speak, as we never have depended on them alone, or in the large doses recommended by our author. From the experience, however, which we have had, we doubt of the great efficacy ascribed to them.

## MONTHLY CATALOGUE.

### RELIGION.

**Part. 17.**—*A Discourse delivered in the Catholic Chapel at Irnham, on Friday, the 13th of February, 1801, being the Day appointed for the General Fast. By the Rev. J. F. Gossier, a French Clergyman. Printed at the Request and Expence of the Congregation. 8vo. 2s. Booker.*

A SERMON delivered by a French emigrant in an English chapel on a fast-day, is a phenomenon not unworthy of notice. The singularity of the situation made evidently a deep impression on the preacher's mind, and his discourse must have excited the strongest feelings in an English and a Catholic audience. The frequent apostrophes to his own country and to our's, the introduction of various topics relative to the war, are by no means applicable to the genius of our pulpits; yet they give an animation, an unction, to pulpit eloquence, to which indeed our Catholic brethren have been long accustomed. The preacher first notices his peculiar situation in a very elegant manner, and then treats of the two evils which are, at this moment, particularly prevalent—the high price of provisions, and foreign and domestic dissensions. On the first evil he expatiates, we hope, rather too oratorically, when he represents its effects on the people.

‘When I see those children, half fed, half covered, in whom the principle of life seems stunted, I cannot forbear saying to myself, What! are these the hopes of the next generation? are these to man the fleets, protect the commerce of this country, and repulse from the coasts a foreign foe? are these to be intrusted with the support and the glory of the British name?’ p. 5.

On our domestic dissensions he speaks with a moderation which we should be happy to see imitated in Protestant pulpits.

' Whilst I think myself justified in approving the man who rests satisfied with that share of liberty and that security he enjoys under the present state of government, and either entirely gives up every idea of a reform in the administration, or defers it to more tranquil and peaceable times, I cannot usurp the right of condemning those who, with a just respect for the basis upon which rests the Constitution, I mean that balance of power arising from the respective rights of king, house of lords, and commons, are for redressing some of those defects which, in the course of time, may, without any premeditated malice, have crept in.' P. 9.

The fruits of the tree of liberty are represented in their true colours; the defects of every system of government shown to be unavoidable; but there is a little danger in some of the sentiments, unless they are farther developed. Thus we would avoid having it told from the pulpit that ' Men must be bribed or forced into the service of the community;—self-interest is the greatest and almost the only motive of most men's actions, and from thence the corruption of every government.' We rather think that the bribes are necessary to lead men to act against the community, and to become subservient to faction. The following maxim comes, however, with great weight from one who has seen so much evil in his own country:

' A vicious and corrupted people can never be free; they are necessitated to take shelter under a more or less arbitrary government, which alone can secure them from the oppressions and injuries which they would every hour inflict upon each other.' P. 14.

The recalling to the minds of the audience the designs of Providence, in the establishment and destruction of kingdoms, is well worked up; and the affection testified to the two hostile nations may be seen from the concluding apostrophe.

' O France! O England! equally dear to my heart! O worthy rivals! may you never vie with one another but in generosity, magnanimity, and in every kind of political, moral, and religious virtues! may you never have any other ambition but the ambition of surpassing one another in benefiting mankind, in encouraging those arts and sciences which contribute to the comforts of life, enable man, aggrandise his views, and raise him to the contemplation of his Author!' P. 24.

Such sentiments should come more frequently from those who are selected to be the ministers of the Gospel of peace; but how much more noble would it be to forget little political distinctions, and to embrace all mankind as heirs of the everlasting covenant, even as joint heirs with their common Saviour. In such a view of things, France and England vanish from the sight, and in the religious assemblies of Christians, political relations, whether of friendship or animosity, cannot be remembered;—here, at least, all men are on an equality.

ART. 18.—*An Inquiry into the Knowledge of the ancient Hebrews, concerning a future State.* By Joseph Priestley, LL.D. F.R.S. &c. &c. 8vo. 2s. Johnson. 1801.

The mission of our Saviour brought life and immortality to light;

he it was who ascertained the doctrine of a future existence; and consequently this doctrine was not ascertained before he appeared in the world. Yet we find traces of the belief of a future state in almost every nation upon earth; and the Greek and Roman poets delight in indulging their imagination on the supposed scenes of Elysium. Whence then were these ideas deduced? from the immediate inspiration of God, or the mere efforts of human reason? That the notion was not derived from God explicitly is evident, because we cannot find it explicitly declared in the Jewish books of revelation; yet there are occasional intimations sufficient to excite holy men to a lively expectation of such a blessing. Thus the loss of paradise to Adam and his race was declared not to endure for ever, for the seed of the woman was to destroy the effect of the serpent's guile; and God is asserted to be the god of Abraham, of Isaac, and of Jacob; these and similar passages might have some influence with the holy men of old, yet, as it was a subject expressly revealed to them, they could not make it a theme for their sacred songs with as much apparent confidence as the heathen poets, who seldom studied what was true, but rather what was sublime or ornamental; whereas the Hebrew bards were more select in their doctrines and machinery, and cautiously resigned themselves to the operations of mere fancy. On this principle we can satisfactorily account for the difference between the sacred and profane poets on the doctrines of a future state, and consequently cannot perceive, in many of the passages of Scripture referred to by Dr. Priestley, those allusions to a future life which he apprehends to be discoverable in them. His very commencement, in our opinion, is a misconception of the subject. 'How came the Jews to be ignorant of a truth that was known to all other nations; or, if it was an error and a prejudice, how came they only to be exempted from it?' The other nations had no knowledge of a future state, it was all conjecture, and the conjecture was decorated with many idle and contradictory fancies. The Jews were ignorant of this doctrine as well as the heathen, till the coming of our Saviour; though many of their writings, to the inquiring and pious mind, give a foundation for believing that they were more deeply versed in it than the nations around them. The future state of the heathen was also an error and prejudice from which the Jews were exempt, because these errors were incompatible with the divine word. But in this question before us it is to be observed that we must not reason on the knowledge possessed by Jewish saints and sages with respect to this important subject before the time of our Saviour, from the knowledge which, through him, has shone out upon ourselves. We can now discern the meaning of many passages which must have been insuperably difficult to them: we can perceive the nature of the triumph of the seed of the woman: the full propriety of the appellation of God of Abraham, Isaac, and Jacob; as well as that of David's calling his son lord. Though we ourselves have not a complete knowledge of the future state, the certainty of it is evident to us: but the immediate glories of Christ's kingdom are wrapt up in darkness and mystery.

ART. 19.—*Sermons, by the late Rev. George Berkeley, LL. D. Prebendary of Canterbury, &c.* 8vo. 5s. Boards. Rivingtons,  
Lest any of these sermons should fall into the hands of the



grocers, only two hundred copies have been printed. This was an excellent precaution; but who can resist his destiny? We see no prospect of security for the work before us, unless it be kept in safe custody in the bookseller's warehouse; for the copies that are given away, and no one assuredly will be a purchaser, must assist their brethren in useful labours, 'in vicum vendentem thus et odores.'

ART. 20.—*A Sermon preached before the University of Oxford, November 24, 1799, on the Establishment of the Pagan, Jewish, and Christian Religions, and their respective Abuses. By the Rev. Richard Rowley, A. M. of Queen's College, &c. 8vo. 1s. 6d. Rivingtons. 1800.*

In a discourse with this title fifty years ago we should certainly have found popery enumerated among the abuses of religion. The present generation is, it seems, become more enlightened; the maxims of our ancestors are to be forgotten, and all our indignation is to be reserved for French infidelity. 'The characters of apostasy and antichristianism have been applied to the church of Rome,' but, according to our author, 'most mistakenly and injuriously.' We beg leave to protest against this new mode of preaching at Oxford, for we glory in the name of Protestants.

ART. 21.—*A few plain Reasons why we should believe in Christ and adhere to his Religion: address to the Patrons and Professors of the new Philosophy. By Richard Cumberland, Esq. 8vo. 1s. 6d. Lackington. 1801.*

The new philosophists are here treated with very little ceremony; and if they were once to read the work, they might readily return the compliment on the author. But Christianity is not to be recommended by bestowing on its adversaries the epithets of 'Frenchified fops, sneaking emissaries, insidious cowardly abettors of our inveterate and envious enemy;' and a long prayer comes with a very ill grace from a man, who, in such preceding paragraphs, proves himself to have been in a most terrible passion.

ART. 22.—*The Sinner's Complaint under Punishment: a Sermon, preached at the Parish Church of Rempstone, Nottinghamshire, on the Fast-Day, 1801. By Edward Pearson, B. D. Rector. 12mo. 6d. Rivingtons.*

This writer seems to have formed a strange notion of the influence of power on the fate of Christianity.

'In all the countries in which Christianity was first promulged, and in which, therefore, it was promulged under the greatest advantage, under the advantage of miracles wrought by the hands of those who promulged it; in all these countries, the knowledge of Christianity has been gradually decreasing, till it is in a manner rooted out, because, by methods not unlike those attempted among ourselves, Christianity ceased to be the established religion of the state.'

P. 14.

We should be glad to know how Christianity could, in those countries, have made its way against all the influence and power of the state, and yet require that influence to preserve it. In European

nations in general, the establishment of Christianity by the civil power corrupted the religion it established; and, before it was overwhelmed by Mahometan superstition, it had been repeatedly torn to pieces by the factions of its own professors.

ART. 23.—*The Close of the Eighteenth Century improved: a Sermon, preached at Prince's-street Chapel, Finsbury-Square, December 28, 1800; in which the most remarkable Religious Events of the last Hundred Years are considered. By Charles Buck. Published by Request. 8vo. 1s. Chapman.*

Some good reflections on the close of an important period. The length of the discourse is a great objection to it. The matter might have been compressed within half the number of pages, to the great advantage of the reader; the list of facts relative to the improvements introduced by the eighteenth century might have been increased; and the retrograde actions of this century ought not to have been so slightly passed over. The period most assuredly terminated in a manner not very creditable to Christian nations.

ART. 24.—*The Continuation of a Discourse on the Jewish and Christian Dispensations, compared with other Institutions. By W. Craven, D.D. Master of St. John's College. 8vo. 2s. Lee and Hurst. 1800.*

The worthy author publishes his discourse in a very unusual and, we must add, not a very agreeable manner. This pamphlet begins with the fifth chapter, and ends with the eleventh, at the close of which a continuation is promised. The peculiar nature of the Jewish government and laws is shown in the former part of this pamphlet; the prophecies relating to the Messiah occupy the latter part. The whole is written with great piety, and, in general, with sound judgement, and is well calculated to show the folly of infidelity. Our particular criticisms we shall defer till the whole work is completed; and we shall be happy to announce that completion soon, as a work creditable to the author and useful to the public.

ART. 25.—*Evidences of Christianity: or, an Answer to the Question, Why are You a Christian? 12mo. 4d. Rivingtons.*

These evidences are put in a very concise form, but, nevertheless, in a clear point of view: they meet the general objections that have been started against Christianity, and may be reflected upon with increasing satisfaction by every true believer. A work of this kind may also be very usefully put into the hands of an infidel, or any one who has been inclined to receive the first suggestions of false philosophy.

ART. 26.—*Religious Union; being a Sketch of a Plan for uniting the Catholics and Presbyterians with the established Church. 8vo. 1s. Mawman. 1801.*

The war in Ireland is presumed to have been a religious war; and to prevent any farther danger from religious animosities, religious restrictions are to be removed, and a conference is to be held by way

of bringing the churches as near together as possible. The removal of all religious distinctions, as to civil employments, will, we are persuaded, be attended with the greatest advantages to the state. A revival of the liturgy might also be useful; but a conference of such discordant parties could scarcely be expected to prove beneficial, and, instead of promoting, might throw obstacles in the way of essential improvement. Let each church correct its own system for itself, still building upon the firm basis of Christian love, and their modes of worship may then be pursued without any detriment to each other.

### MEDICINE.

ART. 27.—*A concise [concise] View of Circumstances and Proceedings respecting Vaccine Inoculation.* 8vo. 2s. Hurst.

A lively attack on vaccination. The author collects all his learning and all his pleasantry to overthrow a practice which has perhaps been adopted very generally with too much precipitation. His motto is, on the whole, the best conclusion:

‘Ego amplius deliberandum censeo:  
Res magna est.’

The arguments are not very new: the bestial poison and the greasy heels are the running base, with a few sprightly airs of a different kind; and some facts, collected with care, of the small-pox occurring after the cow-pox. We fear that more of this kind may be found, and perhaps the idea of a spurious cow-pox will not be a sufficient explanation.

ART. 28.—*New Inventions and new Directions productive of Happiness to the Ruptured, with some Military and Parochial Considerations on Ruptures.* By a private Gentleman. 8vo. 1s. 6d. Lee and Hurst. 1800.

This is the work of a benevolent man, who has greatly suffered from the disease, and found relief by the means recommended. The whole should be examined without any mutilation. It is enough to say, that the principal improvement in the truss consists in the pad acting in the same line with the spring: the structure of the pad is also altered with apparent advantage.

ART. 29.—*Comparative View of the Theories and Practice of Drs. Cullen, Brown, and Darwin, in the Treatment of Fever and of Acute Rheumatism.* By Henrique Xavier Baeta, M. D. 8vo. 1s. 6d. Johnson. 1800.

Dr. Darwin is the hero of our author's tale; and, forgetting Horace's golden rule, *Nil admirari*,

‘Ecstatic wonder  
Listens the deep applauding thunder.’

Some cases of fever and rheumatism are related as introductory to these remarks, with a seeming design of illustrating the practice. They were treated by Dr. Gregory, Dr. Hope, &c. apparently in the clinical ward of the Infirmary at Edinburgh, but it is impossible to



draw any conclusion from them. The cases were slight, and the physicians, we suppose, chiefly trusted to the regulation of diet and air; for few medicines were tried, and these of the most trifling kind. Antimonials and laxatives are mentioned, but *their* effects are not noticed; nor are we able to say how much was owing to the efforts of nature, or how much to the remedies employed. The practice of eminent practitioners should not be thus carelessly represented, for their credit is at stake; and 'ex pede Herculem' will recur to the most inattentive observer. We have already given our opinion of these theories, and see no reason to alter it. Had Dr. Cullen confined his ideas to debility and consequent *irregular* action, little objection could have been made to his system. This idea we may, on another occasion, expand.

### EDUCATION.

ART. 30.—*A New English Spelling Book, or Key to the English Language; in which its Difficulties are simplified, and its Beauties pointed out. In Two Parts. To which is prefixed an Essay on Emphasis, Accent, and Tone, &c. &c. By John Robinson, Mathematician. 12mo. 1s. 6d. Vernor and Hood. 1800.*

The writer supersedes the necessity of criticising his work, by telling us, in the title-page, that it forms one of the completest books of rudimental instruction, from infancy to manhood, ever yet offered to the public. A book of this kind, to last from infancy to manhood, must be made of very durable materials. The child will be very soon tired of the wearisome job; and the mode of teaching children to spell through hard unintelligible words may be justly called in question. As a book of reference, however, we highly approve of it, and recommend our author's remarks on emphasis, accent, and tone, to all the teachers of our language.

ART. 31.—*The Art of teaching the Orthography, Accent, and Pronunciation, of the English Language, by Imitation, &c. &c. By John Robinson. 12mo. 1s. Vernor and Hood. 1800.*

The preface to this work should be perused by every schoolmaster. The plan of instruction laid down in the body of it is admirable; and by the gradual exercising of children in its system, they will, in riper years, become masters of all those difficulties in our language which, to mere English scholars, have been often represented as insuperable. After the true sound of a few words has been taught, the boy will easily gain access to the method of analysing his sounds; and the pen, the ear, and the tongue, will mutually assist each other.

ART. 32.—*A Complete Introduction to the Knowledge of the German Language; or, a Translation from Adelung: arranged and adapted to the English Learner. In Four Parts. To which is affixed a Dictionary. By George Crabb, Author of a French Grammar, &c. 12mo. 4s. 6d. Boards. Johnson. 1800.*

This grammar appears in a much improved state, and will be found of great use to the scholar, as well as to those persons acquainted with the German language, who are not in possession of Adelung's works.

ART. 33.—*The Youth's Infallible Instructor: for the Use of Schools. Comprising, in Seven Parts, the different Degrees of Literature necessary to complete an English Scholar; on a Systematical Plan: calculated to facilitate the Progress of the Pupil, and to ease the Labours of the Preceptor. By W. Card, Schoolmaster, &c.—Part the First, The Moral Speaker; containing a Collection of different Subjects, Historical, Prosaiical, and Poetical. 12mo. 2s. Bound. Lee and Hurst.*

*Part the Second—Containing Lexicographical Exercises; with concise Orthographical, Etymological, Syntactical, and Prosodical Rules, &c. The Whole calculated to fix indelibly on the Learner's Mind a thorough Knowledge of the right Spelling and Application of the most general Words made use of in the English Language: together with the most useful Grammatical Rules. 12mo. 1s. 6d. Bound. Piguenit.*

*Part the Third—Containing the Rules of Etymology, Prosody, and Syntax, on a concise and new Plan; with a correct Recapitulation. 12mo. 1s. 6d. Bound. Piguenit.*

*Part the Fourth—Containing a concise Collection of Arithmetical Questions, under the lower Rules of Arithmetic; designed for the Use of Beginners in that Science. The Whole regularly digested, with several Improvements. 12mo. 1s. 6d. Bound. Scatcherd.*

Just as infallible as the pope. For the verb *to have* the learner is puzzled with a preterimperfect tense, preterpluperfect tense, a first and a second future, and a potential mood. We wonder that the writer did not also give us a gerund in *di*, a supine in *um*, and a future in *rus*. A youth must derive much information from the following definition of a sentence.—‘A sentence is an assemblage of words, expressed in proper form, and ranged in proper order to make the sentence complete sense.’ Thus we might define a square to be an assemblage of lines, drawn in proper form, and ranged in proper order to make the square a complete figure.

### POETRY.

ART. 34.—*Tintern Abbey; with other Original Poems. By Clericus. 8vo. 1s. Phillips. 1800.*

We cannot say much in commendation of these poems.—Clericus's thoughts seldom rise above the humble level of common-place, and his language never above that of common prose.

The following stanzas are from a poem written on re-visiting Charmouth:

‘My pleasures and my griefs alike foregone,  
For public weal, I turn to mourn anon,  
And drop the silent, tributary tear,  
O'er my devoted country, ever dear.

‘How many a widow's tortur'd bosom torn!  
How many feeble orphans, left forlorn!  
Ye waves, methinks, but roar forth their distress,  
In foaming billows ye their woes confess.

' Briny ye flow, they drop the briny tear,  
 Again ye sympathize, their 'plaints ye bear;  
 The winds that whistle o'er these boarser seas,  
 In hollow murmurs join—'tis sorrow's breeze.' P. 13.

After the perusal of this nonsense, our readers will hardly expect any thing tolerable from the pen of Clericus. But (so strange a compound is man!) in his descriptive poem, entitled *The Setting Sun*, we find something of the signet of genuine poetry—*Oh si ste omnia!*

ART. 35.—*Poems: To which is annexed Lord Mayor's Day, a Mock Heroic Poem. By David Rivers, Author of Letters on the Political Conduct of the Dissenters, &c. 8vo. 1s. Rivingtons. 1800.*

A curious inquirer into facts, relative to natural history, having caught a rattle-snake, proceeded to try various experiments on the activity of its poison, by exposing animals of different sizes to its bite; at length he irritated the snake by pricking it on the back with a sharp wire fastened to the end of a stick. The animal in its rage threw back its head, and, attempting to fix its fangs on the annoying steel, bit itself, and shortly after died. We know not whether Mr. Rivers smarts from the pungency of criticism, but certain it is that he is grievously incensed against Reviewers. Unfortunately, however, Anger is heedless and blind; and Mr. Rivers vents his wrath in such rude incondite verse, that, like the above-mentioned reptile, he stings himself, and, *quoad* his poetical existence, perishes by his own venom; for thus he sings or says:

' And thou, O Boydell, who once  
 So ably filled the magisterial chair! more known  
 By works of genius, and by thy patronage  
 Munificent, thy fostering care of the declining arts,  
 Than by thy tinsel honors.—Thy Shakspeare Gallery shall  
 Immortalise thy name, and bear it down  
 With ever blooming honors, to late posterity!  
 Thou virtuous citizen, accept this rude essay  
 Of an untutor'd bard. If his adventurous muse  
 Has dared to wing her airy flight to regions of Parnassus,  
 Let not harsh critics, vers'd in scientific lore,  
 And seated by their own authority  
 In the proud censors' throne, frown on  
 The artless verse. Not that I fear the  
 Censure of reviews; for oft, I ween, those  
 Who assume the right to judge, and lead the  
 Public mind, are men of prejudice,  
 And spite; but oftener still are little fitted  
 For their task. Hence, what  
 One approves another damns; and Monthly,  
 Critical, and Analytical, each vary in  
 Their verdict.—When learned doctors thus  
 So widely differ, some must be wrong—  
 Which, then, is right? Say, does the torch



Of truth blaze strong; when Moody banters,  
Or, when Crombie sneers?" P. 20.

ART. 36.—*A Poetical Review of Miss Hannah More's Strictures on Female Education; in a Series of Anapestic Epistles. By Sappho Search.* 8vo. 2s. 6d. Hurst. 1800.

In a series of anapestic epistles, Sappho Search communicates to her sister her opinion of Miss Hannah More's celebrated *Strictures*, in which, like an important censor, she finds somewhat to blame and somewhat to commend: but though Anstey is her model, it is *haud dissimilis aequis* that she follows him. Her verse frequently hobbles, and her lines are too often loaded with expletives. In the third epistle, however, she evinces considerable spirit; and her strictures on Miss More's favourite doctrine of the original corruption of human nature are argumentative and impressive. We shall conclude our notice of this work with a short extract, which exhibits Sappho's opinion, that the aforesaid doctrine is antichristian and absurd.

'That nature's corrupt, she lays down as a rule,  
Should be deeply impress'd upon all who keep school.

'Bout Adam's transgression I shall not dispute,  
Nor how wide, and how deep, that dire error struck root.  
I know all the cant of the Calvinist tribe—  
In London, at Bath, and at Bristol beside:  
They tell us how black and corrupt they're within;  
How oft they are tempted to rush into sin.  
To the fullest extent, now, should all this be true,  
What has it with infant's corruption to do?

'That Being, who left his bright throne in the sky,  
And on Calvary's mount, to redeem us, did die:  
God's image and wisdom, in whom dwelt his power;  
Who taught us content from the blossoming flower;  
Who knew each emotion and maze of the mind,  
Such doctrine, ne'er taught his disciples, you'll find.  
He knew Reason's lamp was then clouded and dim,  
But invited young children to come unto him;—  
Set them in the midst, as a model for those  
Who wished in the Kingdom of Peace to repose.  
Benignant he smiled on those flower-buds, the young;  
But, the phrase—corrupt nature, ne'er dropt from his tongue.

'In moral philosophers, little I'm read;  
Nor wish metaphysic's dark windings to tread:  
They try to split hairs, and to analyse mind,  
And a name for the soul's every attitude find:  
Vain subtilty all! and mere toil of the brain,  
Which darkens the subject it tries to explain.—

'The passions are ponies, high-mettled and strong,  
Which whirl us through life's dusty road all along;  
Drunk or sober, sits Reason, with reins in his hand,  
The steeds wing'd with fire, which he has to command;  
No wonder they often, then, gallop away,  
Through thick, and through thin, from the right road astray:

Their prancings and caperings produce, sometimes, ill;  
But take out the horses—the coach then stands still.

‘Those gloomy divines, who pretend they’ve a call,  
Vociferate loud, kill these steeds one and all:

While one of them lives, you can never do well,

The weakest will drag you to sin, and to h—l.

‘But this, my dear sister, is wrong and absurd;

No doctrine like this was e’er taught by our Lord.’ P. 25.

### DRAMA.

ART. 37.—*The Siege of Cuzco: a Tragedy. In Five Acts. By William Sotheby, Esq. F.R.S. and A.S.S. 8vo. 2s. 6d. Wright, 1800.*

The conquest of Mexico and Peru has long since given birth to two extensive epic poems in the Spanish language; in reality we may say to not less than three; for the continuation of *The Araucana* by Santistevan Osorio may fairly be regarded as an independent poem of itself. But so pregnant is this historical fact with incident, that our modern poets seem to recur to it with as much avidity as though the field had never yet been beaten. Hence the German stage has not less than three dramas, deduced from this subject, which have fallen under our own notice; the English one at the least, the celebrated Pizarro, translated, or rather imitated, from the *Sonnem-Jungfrau* of M. Kotzebue, to which may be added a second or more literal version of the same by Miss Plumtree; and we have now an additional drama, deduced from the same prolific source, which is the tragedy before us, but upon the merit of which we cannot much compliment the author. It is called a *tragedy*, but it is altogether a bloodless one; for not a single death, nor even a single wound, occurs, at least in sight, throughout its whole scope. With respect to its plot, it is by far too complex; and its dramatis personæ, constituting a very full, and even crowded, corps, consist of three distinct parties; first, a party of Peruvians, whose residence is at Cuzco, which they are defending against their enemies; secondly, of Pizarro’s party, encamped immediately before the Peruvian city, which they vainly endeavour to take by stratagem; and, thirdly, of the party of Almagro, a Spanish chief, who appears to have been sent from his own country to supersede Pizarro in the command of the army, but to whose authority the latter refuses to submit. The city of Cusco is eventually saved by the quarrel and civil rencounter of the two Spanish parties, and by the triumph of Almagro over Pizarro.

There is no peculiar prominence in any of the characters introduced, nor any thing very impressive in the incidents selected. The sentiments, upon the whole, are neatly expressed, but seldom either forcible or pathetic. The language is fluent and chaste; but the versification is, in some stanzas, most languidly eked out, and in others inadmissibly redundant. Of the former the following will serve as instances:

‘—————Well he knows

That war’s gigantic arm is *powerless*.

As the faint effort of a feeble infant—’ P. 3.

' E'en tho' the chieftain who now steels your hearts  
Should, slave of human *frailty*, unsay  
Oaths registered in heav'n,' &c. P. 99.

The unclassical redundancies are very numerous: we shall select a few examples.

' \_\_\_\_\_the hopeless widow  
That ceased from tears when *he* came; and the orphan child.'

P. 16.

\* \* \* \* \*  
' \_\_\_\_\_this hand did grasp  
A sword in *my* tender age; but I can spy,' &c. P. 46.

\* \* \* \* \*  
' Lead on my chosen squadrons, flower of *our* host.' P. 53.

We have remarked also, in a variety of instances, the vulgar error of using the singular and plural pronouns *thou* and *you* synonymously; which is more frequent in our own language than in any other, but which is equally opposed by the grammar of every language. We must likewise object to the introduction of hemistichs, or half lines, the necessity for which we cannot possibly perceive. We know very well that Mr. Sotheby may defend himself in all these instances of imperfection by the sanction of many great and venerated names. But when poets of merit are copied, it should be in their beauties only, and not in their defects. We shall conclude with inserting the following scene, as a fair specimen of our author's general versification:

' *Scene changes to the Court in the Temple of the Sun.*

' Villoma and Zama.

' *Zama.* Oh go not forth. To others trust the charge.  
'Tis not a woman's fear. Each voice reports  
Signs of dire bodement.

' *Vill.* Earth has rockt ere now;  
And red volcanos roar'd.

' *Zama.* Not these alone;  
Nor lakes that heaved when not a light leaf waved;  
Nor fiery armies clanging in the skies.

But from the southern turret one who watch'd

Last night—

(*Priests burst in*).

' *Priest.* Hear, hear, Villoma!

' *Vill.* Why thus burst  
Unbidden? Wherefore shake thy limbs?

' *Priest.* Good father!

' *Vill.* Speak, holy man!

' *Priest.* It was our charge, this day,  
To watch the sky. Noon's solemn hour drew near;  
When as we gazed observant of the god,  
To hymn his mid-day pomp, at once from view.  
His orb sunk cloudless: and where now he flamed,  
A triple halo ring'd the heav'ns—One glared  
Like blood fresh spilt: the next, that far o'er-arch'd it,



Darker than starless midnight: and the third,  
Of amplest curvature, scarce show'd to the eye  
That strain'd to grasp it, shape or hue distinct:  
But like a wavering exhalation smoked  
Ceaselessly streaming. As our hearts died in us—  
—O horror!——

‘ *Vill.* Speak——

‘ *Priest.* The temple’s ponderous gates  
Moved to and fro, untouch’d by visible hand.  
And, from within, a groan of deep lament,  
As from a struggling spirit, loath to part,  
Burst from the riven shrine.

‘ *Zama.* These, these are sent  
Dire warnings from above. They speak to thee  
In utterance not of earth. Oh go not forth!

‘ *Vill.* At this dread hour, when treason shakes the realm,  
When brother against brother arms his hand,  
I will not to a second trust that charge  
Which duty binds on me. The will of Heav’n  
Most audible,  
When prodigies and portents may deceive,  
Bids me defend my country.

(*Orcas enters.*)

‘ *Orc.* Haste, Villoma!

Thy orders are obey’d; and all succeeds.  
The secret signal floats above the rock.  
Lured by the sight, the traitors meet in arms:  
’Mid these, beneath the cavern’s low-brow’d roof,  
Where the sun never shone, Gulaxa leagues  
The murderous band.

‘ *Vill.* Say, are the appointed guard  
Drawn forth, and well advised?—

‘ *Orc.* They wait thy word;  
And call on thee to lead them.

(*Orcas goes.*)

‘ *Vill.* Say, I come.

Thou! if this hand, Oh Sun! that clasps thy shrine,  
Has ne’er, from youth to age, been raised to thee,  
But to invoke from heav’n, on all beneath,  
Thy universal blessing, hear my pray’r!  
Accept this life a sacrifice for all!  
Strike here! and save thy realm. My child! farewell!

‘ *Zama.* I will not leave thee at this dreadful hour.  
Zamorin’s wife has sway among the chiefs:  
Zamorin’s spirit, breathed in softer tone,  
E’en in a woman’s voice, has power to daunt  
The soul of guilt.

‘ *Vill.* Think of thy boding fears—

‘ *Zama.* I have no fears. Thy life, thy life’s in danger.

‘ [*Exeunt omnes.*] P. 58.

ART. 38.—*Indiscretion, a Comedy, in Five Acts, as performed at the Theatre-Royal, Drury-Lane. By Prince Hoare, Author of the Prize, &c. &c. 8vo. 2s. Barker. 1800.*

The indiscretion which gives a title to this comedy is committed by miss Julia Burly, who, in order to avoid being compelled to marry a man she disliked, first elopes with her lover Clermont, and afterwards, perceiving that his designs were dishonourable, takes refuge in the house of Mrs. Goodly. By the interposition of her hostess she gains admission to the presence of her father, in whose character we find an interesting compound of affection and irascibility, which is well contrasted with the settled malignity of the antiquated virgin, his sister Victoria. A treaty of marriage, carried on by advertisement, between this lady and sir Marmaduke Maxim, forms an amusing underplot; and the interview between these advertising lovers is humorous. After premising that both parties find their amorous antagonist so little correspondent to the description given in the advertisement, that they imagine each other to be merely agents to the principals, we shall make the following extract:

‘ *Max.* The particular cause, I say, madam, of my coming here to-day, I apprehend you are perfectly acquainted with.—

‘ *Vic.* I cannot say, sir—let me desire you to be a little more particular——

‘ *Max. (aside)* Zounds, what a hurry she is in! I imagine you know, madam, that I came here to a meeting appointed by—by—

‘ *Vic.* By correspondence, sir.

‘ *Max.* Just so, madam, by correspondence.

‘ *Vic.* Signature Modestus——

‘ *Max.* The same.—So, thank God, the ice is broke. This mode of forming an acquaintance, madam, which I prefer, because it is the most prudent, and the most conducive to real happiness, is yet so apt to be ridiculed by the thoughtless part of the world, that one cannot be too cautious to whom one entrusts one’s confidence.

‘ *Vic.* Certainly, sir, nor proceed with too much delicacy.

‘ *Max.* The observation, madam, does you honour. (*Vic. bows*). The young lady, I suppose, madam, could not prevail on herself to expose her blushes to the sight of a stranger.

‘ *Vic.* Young lady, sir?

‘ *Max.* Well,—well—the lady—the lady.

‘ *Vic.* I do not understand whom you mean, sir.—

‘ *Max.* Oh yes, you guess, I believe.—She has, doubtless, made choice of you, because, from the gravity of your appearance, as well as your age——

‘ *Vic.* Age! (*much confused*) Sir—sir—if my appearance,—if my looks, sir, do not convince you, you may find by the parish register, if you please to consult it, that my age does not exceed, nay, is rather under that which was specified.

‘ *Max.* Specified, madam!

‘ *Vic.* Yes, sir, did not I say between thirty and forty?

‘ *Max.* Your age, madam!—Are you the lady Amanda?

*Vic. (affectedly.)* You recal my blushes by compelling me to confess I am Amanda.

‘ *Max.* You Amanda! It must have been in a dictionary of your own that you found yourself out by that name.

‘ *Fred.* (*who has listened*) Well said, father!

‘ *Max.* Madam, I am extremely concerned that this mistake—

‘ *Vic.* No mistake at all, sir—there is no mistake in the matter.

‘ *Max.* Pardon me, madam, here is the greatest mistake of all, which is, that—I believe the shortest method is to confess that I had formed a very different idea of the person who was to answer the description in the paper.

‘ *Vic.* Oh, monstrous! To confute you at once, I am sorry, sir, I have not the description about me—

‘ *Max.* You have very little of the description about you, that is certain.

‘ *Vic.* Had Modestus, sir, had the sense of honour to meet me in person, as I own I expected—

‘ *Max.* Why, pray, madam, whom else do you take me for?

‘ *Vic.* Oh mercy, you Modestus!

‘ *Max.* Aye, who should be, if I am not?

‘ *Vic.* Why sir, did not you say in the advertisement—

‘ *Max.* Nay, nay, if you think our advertisements are in your favour, for your satisfaction I have them both in my pocket.

‘ *Vic.* Oh sir, I have your description, sir, here it is—

‘ *Max.* Mighty well, ma’am—we shall soon see who has endeavoured to impose on the other. Now ma’am. (*Both take newspapers from their pockets, and spectacles*).

‘ *Vic.* Don’t you tell me, sir, first of all, that you are a gentleman in the prime of life, of a good figure? Observe that,—of a good figure.

‘ *Max.* (*rising*) And pray, who makes a better figure—upon crutches?

‘ *Vic.* Of engaging manners?

‘ *Max.* Well, ma’am, what have you to object to my manners?

‘ *Vic.* Truly nothing, sir; for, since you oblige me to speak, I think you have no manners at all, sir. Then, that you are of a sweet temper—

‘ *Max.* (*peevishly*) So I am—

‘ *Vic.* Sound judgment—rational conduct—

‘ *Max.* No, those I give up, because I have been made such a dupe in this instance:

‘ *Vic.* A dupe, sir! I cannot conceive what you mean.

‘ *Max.* No? you shall hear then—[*looking in another paper*].

‘ *Vic.* Aye, let me hear—let me hear!

‘ *Max.* You shall, madam; but stay a moment. (*Reads.*) “First, as to person—” In person neither tall or short—

‘ *Vic.* To be sure; I am of the middle size.

‘ *Max.* Yes, for a whale, or the cupola of a cathedral—I would not engage to walk round you in a quarter of an hour.

‘ *Vic.* (*with a sneer*). On crutches, sir?

‘ *Max.* I’ll go on, if you please—an engaging presence—

‘ *Vic.* (*with affected bashfulness*) Oh, sir,—

‘ *Max.* Middle age—(*looks at her*) to be sure, if you call yourself of a middle size, in the same mode of reckoning you are probably of a middle age—



‘ *Vic.* The advertisement said, moreover, that you were a gentleman—

‘ *Max.* It said, that you had a good-natured countenance.

‘ *Vic.* That your behaviour was delicate. [*raises her voice.*]

‘ *Max.* That your voice was gentle.

‘ *Both. (together)* That you—[*They look angrily without speaking to each other.*]

‘ *Vic.* I can endure this no longer—you have deceived me, Sir—you have betrayed the easy faith of a virgin—but, let me fly—(*Runs hastily to the door of the inner room, which Fred. closes and retires—Vic. pushes it open and discovers Fred.*) Oh! discovered! betrayed!

‘ *Max.* Eh, what the devil’s the matter? my son! (*to Fred.*) How dare you, sir?

‘ *Vic.* Oh, fie! fie! Is this a return for the confidence which an innocent maid reposed in you? Oh, let me never—never believe a man, or an advertisement, again as long as I live! [*Exit Victoria.*]

P. 61.

Our readers will readily conceive that the reconciliation of Julia with her father and the repentant Clermont constitutes the *dénouement* of the piece. But we think this *dénouement* is brought about by very improbable means. Julia’s disguising herself in male attire, and, without discovery, conversing with her father, her sister, and her lover, in the character of an insensible Bond-street puppy, and Mr. Burly’s equipping himself in the dress of an elderly matron, in order to witness the terms in which a set of dissipated young men speak of himself and his daughters, are incidents so little suited to the consistency of genuine comedy, that they are too extravagant for the better sort of farces. The loves of Fanny and Algernon are insipid; and the sea phrases of Frederick common-place.

## NOVELS.

ART. 39.—*The Miser and his Family. A Novel.* By Mrs. Parsons, Author of *The Valley of St. Gothard, Mysterious Wanderings, &c.* 4 Vols. 12 mo. 16s. Boards. Wallis. 18co.

An expectation will undoubtedly be formed (and the reader will not be disappointed in it) that these volumes, by the author of *The Valley of St. Gothard*, are not of the same flimsy fabrication as the generality of modern novels. All the characters are forcibly and distinctly drawn; and though the avarice of the two Stanleys, the atrocious villany of Sharpley and his daughter, the folly and vice of Mrs. Dobbins, the blunt honesty of her father, the proud honour of Edward, the magnanimity of Emily, and the disinterestedness of Seymour, have been delineated many times elsewhere; yet the particular instances are so well chosen, and the assemblage so properly blended, that we here meet them again with real pleasure. How far the sons and daughters of fashion will be *pleased* with Mrs. Parson’s description of *them* we will leave our readers to guess, from the small part of it which we shall here subjoin: it is enough for us to remark, in the terms of the old adage, that we fear ‘it is too true to make a jest of.’ After describing Mrs. Dobbins’s loss of beauty by the small-pox, the

author makes her send cards to her *friends*; to invite them to one of those routes where the company pay for the cards, &c. The following is a specimen of *right honourable* and *honourable* conversation:

‘ A very few assembled one evening with lord John at their head, influenced by curiosity, and the detestable wish to triumph over lost beauty, and insult an object they had once envied: And this cruel design was carried into execution with so much rancour, such taunting condolences, and such contemptuous expression of countenance, that the unhappy woman was carried out of the room fainting; and even the apathy of lord John was roused to exclaim, “ Fye, fye! upon my soul you are too severe upon the poor devil!—for my part I shall never see her again, ’tis all over with her, let her rest in quiet.”

‘ A violent shout of laughter, with exclamations, “ Lord, what a fright!” “ Dear me, how ugly!” “ Bless me; how the woman is altered!—poor Dashit, he has a new mistress to seek!” “ Dear, lord John, let us be off!” “ Well, I pity her; indeed; but ’tis not in the nature of things to help laughing, so let us go!”—And go they did, to report their inquisition, and magnify the deformity of the “ ugly creature,” who was to be entirely dropped because she could no longer be admired.

‘ An old gentleman, whose passion for cards had lately superseded his passion for women, asked, “ What has the person of the woman to do with our accommodation?” “ O, an infinite deal!—tho’ deserted by her husband, she held the title of honourable, she was under the protection of a man of fashion, her appearance was creditable, and one might be supposed to keep her in countenance by our visits:—But, Lord, who can visit her now she is so ugly! when every man will avoid her,—when she will be no longer admired, protected, or supported in appearance?—No, ’tis impossible, unless another house could not be met with;—but that being done, when we can meet with still more satisfaction and éclat, one must give up this poor creature, and consider our own consequence is to be supported.”

‘ This absurd, shameless, unfeeling speech was volunteered by a young lady, whose mother, some time after, condescended to have the parties at her own house, only raising her terms higher for the accommodation.—’Tis thus that the minds of youth are initiated into vice;—’tis thus that mothers dishonour themselves, and teach their own family to despise their precepts and copy their examples.’ Vol. iv. p. 139.

In one circumstance Mrs. Parsons has certainly failed: it could not be otherwise; for the nautical dictionary is not only distinct from the one in common use, but likewise very extensive. The sea-phrases to be found in Roderic Random and Peregrine Pickle are highly characteristic, for Smollet had served on board a man of war, and knew its dialect to perfection; but the language of captain Tracy is not the language of a sailor.

We wish the earldom had been kept from Edward Stanley. The author appears to us to have doubted if she should or should not issue his patent. She allows that it did not make him happier: Why then follow the silly custom of novelists, and make him great? If books of this sort are written for *general* example, it should be remembered that the generality of the world cannot be made lords of.

ART. 40.—*The Irish Excursion; or, I Fear to Tell You. A Novel.*  
4 Vols. 12mo. 18s. Boards. Lane. 1801.

‘Deque viro facta (mirabile) fœmina, septem  
Egerat autumnos’——

Says the wonder-working Ovid, when he relates the event of the blow given to the serpents by Tiresias. But here, as in all others of his metamorphoses, the sportive bard not only gives the reason of the change, but ascribes it to the operation of some supernatural power—consequently a fact not surpassing credibility. In the *Irish Excursion*, however, before us, the author seems a person of too *dashing* a mind to regard credibilities; and Selena is transformed from a girl into a boy without even the twirl of a magician’s wand. We are, early in the novel, informed that lady Calloner and Mrs. Durham were brought to bed at the same period. Can the writer suppose us such bad arithmeticians as not to know from this that the children must be of the same age? If so, how comes it to pass, that, when the daughter of the former is become so fine a young lady as to attract the notice of the gentlemen, the son of the latter (who, by the bye, is described as both sensible and sprightly) has no notion whether *he* is a *man* or a *woman*? The work is so completely a *bull* throughout, that we should have requested some *Irish reviewer* to criticise it, were it not for two reasons; the first is, that *we* do not believe the Irish more subject to blunders than the English; and the second, that the author is not a native of Ireland, else the people of that country would have been treated with more respect, and the sentiments relating to the union would have been expressed somewhat differently.

ART. 41.—*Miriam. A Novel. By the Author of Frederic and Caroline, Rebecca, Judith, &c. 2 Vols. 12mo. 8s. Boards. Lane. 1800.*

When first we opened these volumes, we naturally expected to read something of the sister of Moses and Aaron, particularly as the novelist is styled in the title ‘Author of Rebecca and Judith.’ Why the name of a scriptural personage should be applied to a book that makes no mention of Scripture we cannot pretend to say. Perhaps from affectation of singularity; perhaps to procure for it easier access to the daughters and nieces of antiquated devotees:—Be that as it may, there is nothing new or surprising in the history of Miriam;—we found little to blame, and less to praise.

ART. 42.—*Midsummer Eve, or the Country Wake. A Tale of the Sixteenth Century. 2 Vols. 12mo. 6s. sewed. Mawman. 1800.*

We perceive not the slightest traces of the sixteenth century, but the casual appearance of knights in armour,—the success of the hero in the first rencounter, and his failure from treachery in the second; in which, by the way, we find very nearly the circumstances of the two combats of Don Quixote with the bachelor Sampson Carasco. In other respects these volumes are beneath criticism; and, though the author seems to possess talents, they are, at least in the present work, grossly misapplied.—Ghosts, portents, and prodigies, abound in every page; and, in some parts, we almost suspected an imitation of the *Castle of Otranto*. Those parts which relate to *controversies*



between the fashionable infidel and his truly religious wife and son seem to show that the author is capable of superior tasks.

### MISCELLANEOUS LIST.

ART. 43.—*An Account of two Charity Schools for the Education of Girls, and of a Female Friendly Society, in York: interspersed with Reflections on Charity-Schools and Friendly Societies in general. By Catharine Cappe. 8vo. 3s. Johnson. 1800.*

Many writers, who have undertaken to plead the cause of the poor, have pointed out and lamented the defects in the management of our houses of public charity. In some cases, those who preside over them are left in a situation not sufficiently responsible; in others, though legacies have been bequeathed for the instruction of poor children, and salaries actually received, yet no benefit results from them, for no instruction is given; and the improper treatment of the female poor, and the scarcity of professions in which they can be employed after they leave school, are subjects that have more particularly excited the concerns of the benevolent. The perusal of this pamphlet has, therefore, afforded us no common pleasure, as it holds forth the example of ladies undertaking the inspection of a charity which had been indifferently administered, and the establishment of a charitable institution for poor girls, formed after much deliberate reflexion, and actually productive of considerable benefit. It exhibits, too, another institution, the admirable principle of which is to enable poor women to render essential service to themselves, and to prevent them from being too dependent upon the charity of others. These institutions are, a spinning and knitting school, originally designed, by the benevolent author of this pamphlet, to prevent the evils to which girls more particularly had been exposed, when employed in the hemp-manufactory at York. The Grey-Coat school in the same city, like many other charities in this great nation, had been instituted to furnish the means of a better education, to a certain number of poor children, than could have been procured in a parochial workhouse. Its original good object, however, had been too much neglected; but, by the laudable exertions of these ladies, it is brought forward to public notice, and is here seen in practice. The Friendly Society, formed on the plan of other societies instituted some time since in London, with this difference, that, in this, ladies are admitted honorary members who receive no benefit from the institution, but render it important service by acting as stewar-  
dresses.

This little work is worthy of a very serious perusal, and of a very extensive circulation. We wish, however, rather to excite than to satisfy the curiosity of our readers, and by every mean to induce them to purchase this pamphlet, not only because its merits alone make it desirable that all should read it entire, but because the profits of the publication are to be devoted to the benefit of the *Female Friendly Society* herein described. But we cannot deny ourselves the gratification of transcribing the following passages. The first extract relates to the success of the spinning and knitting schools.

“Some have turned out remarkably well, several now are decent

members of our Friendly Society ; and if we have been disappointed in the behaviour of others, it is not to be wondered at, considering the character of the parents by whom these children are brought up, the greater part of whom are themselves extremely ignorant, and without any habits of self-government : and as the leading object of the institution is to save from ruin those whose situation would otherwise expose them to it, melioration of character, rather than perfect good conduct, is perhaps as much as can reasonably be expected. It may be observed, however, that efforts of this kind, persevered in for a long series of years, would continually become less difficult, and eventually more successful, it being obvious that the children of those whose characters were made so far better than that of their predecessors would have fewer disadvantages to contend with, and be in less danger from the power of contrary influences."

P. 13.

The following passages relate to the success of the Grey-Coat school, and contain an important and useful hint.

'The Grey-Coat school is now put upon such a footing, that it is hoped the girls hereafter educated in it will not only be made fit for servants, but will acquire such habits of decency, order, self-government, and industry, as will be some preservative to them, when they go out into the world, against the contrary vices, to which the lower classes are most prone : and if they can also be impressed with some idea of Christian duty ; can be made to see that their own most important interests are connected with it ; and, moreover, if the sense of former benefits should excite in them the wish of continuing under the protection, and of deserving the approbation, after they have left the school, of those who have patronised them whilst they continued in it—these sentiments would be a still further preservative to them.

'Imprest with this idea, they wish that an institution so useful might attain all the ends for which it was established ; the ladies, therefore, who have undertaken the superintendence of the school, have been induced to hope that some plan might be formed, which, by its influence, should operate for their good upon the minds of the children, as well as be the means of affording them relief in an hour of sickness or distress, when they shall no longer be under their immediate eye ; something of this kind being more especially wanted, as many of the children are orphans, and entirely destitute of protection or friends.—The outline of the projected plan is as follows :

'To hold out some little reward, or to promise some little privilege as the requital of good behaviour ; and likewise to afford them relief in time of sickness or unavoidable distress, and thereby, at the same time, to prevent their becoming a burden to their respective parishes. It is meant, however, that, when in health, they should contribute towards this part of the plan themselves.

'Something of this kind would be desirable, both as it might influence the girls, and operate as a restraint upon the master and mistress, even if the present mode of disposing of the girls were continued.

† It has been desired by the ladies' committee, that some ideas

might be arranged in writing upon this subject for their immediate consideration, in order that such of them as have not already subscribed to the girls' school, but who intend to subscribe to it in some way or other, might be better enabled to decide upon the mode in which they will apply their subscription; but it is found impossible at present to do more than merely suggest the general outline of a plan, which shall have the future patronage of the girls for its object, as the filling of it up must necessarily vary, accordingly as it shall hereafter be determined by the governors of the institution to continue the present mode of apprenticing the girls, or not.

'It may, however, be sufficient, at this time, if such ladies as may chuse to put their annual subscriptions into this channel would pay them into the hands of Mr. Mortimer, the treasurer, (if he will accept the trust) under this general restriction; that if the plan, when agreed upon, and after the experiment has been made, should not be found to answer, that he will then pay the sum remaining in his hands into the general fund of the charity.' P. 112.

Mrs. Cappe's conduct, we understand, well corresponds with the humane and liberal spirit that breathes in this little work, which we must again recommend to the attention of our readers, particularly of our female readers.

ART. 44.—*The Essence of Malone, or the "Beauties" of that fascinating Writer, extracted from his immortal Work, in Five Hundred, Sixty-nine Pages, and a Quarter, just published, and (with his accustomed Felicity) entitled "Some Account of the Life and Writings of John Dryden!"* By George Hardinge, Esq. M.P. 8vo. 2s. 6d. Becket. 1800.

We have already expressed our opinion of Mr. Malone's *Life of Dryden*, which, we find, coincides with the opinion of the facetious critic before us, who, if we are rightly informed, is that immortal member of the British senate, who exclaimed, 'Perish our commerce, but let our constitution live!' or, in other words, (an obvious proof that two of a trade can seldom agree) Let all commerce perish except that in which we deal.

The *Essence* before us is, in truth, a risible *jeux d'esprit*; but the author has fallen too frequently into the very original sin of Malone himself, that, we mean, of prolixity; and there are so many feathers about the last, that the point is often rendered harmless. Perhaps our great-grandfathers at Will's Coffee-house might have uncharitably pronounced this publication to be a silly criticism on a silly book. The following is an extract:

EXAMPLE XX.

"He wrote the first lines of his *Virgil* with a diamond on a window at Chesterton House, the residence of his kinsman John Dryden.

"He wrote the first *Georgic*, and part of the last *Æneid*, at Denham Court, in Buckinghamshire.

"The seventh *Æneid* was written at Burleigh.

"This will endear those places to the votaries of the Muses, and give them a celebrity, which neither the beauties of nature nor of art could have bestowed!" page 233.



It will please Mr. Malone to be informed, that upon his information I went in a chaise and four to Burleigh, which I had never seen before, discovered the room in which Dryden wrote—fell down and worshipped—gave a seven-shilling piece to the housekeeper, and returned. She told me “I could see curious pictures of *queen Elizabeth's* time, and reminded me who *Burleigh* was; desired me to look at the architecture,” (which it seems is of that age,) I made a bow, repeated the words above quoted respecting the seventh *Æneid*, and came back to my lodgings, up two pair of stairs, in town. As to the window, I am in treaty for it; and Malone shall have two of the lines in a separate compartment, which an eminent glazier encourages me to hope that he can skilfully divide.

## ‘ EXAMPLE XXI.

“*Dryden's Astræa Redux* was not entered at *Stationer's Hall*!”

## ‘ EXAMPLE XXII.

“*Dryden's 'Mac Flecknoe'* was reprinted by him with *slight alterations*.”

“To gratify *curious readers*, (i. e. curious after *slight alterations*) they are (all) given below.”

‘ They occupy *two pages*, and are of the following kind:

1 edition	-	-	-	-	-	-	paper.
2 edition	-	-	-	-	-	-	papers.
1 edition	-	-	-	-	-	-	to.
2 edition	-	-	-	-	-	-	in.
1 edition	-	-	-	-	-	-	poppey.
2 edition	-	-	-	-	-	-	poppeys.

‘ To compress and epitomize the numerous examples above stated, of this interesting canon, is no easy task, yet I wish to make the attempt.

- ‘ ——— *Dryden's name had been spelt with an i.*
- He was born at *Aldwinkle*, but it was *not* the *Aldwinkle* that he supposed.
- His original stock was from *Cumberland*.
- His great grandfather was *perhaps* called “*Erasmus*” from his maternal grandfather *Erasmus Cope*, who took the name from his godfather, who was the celebrated *Erasmus*.
- One of his *ten* sisters married a bookseller, another a tobaccoconist.
- He was *not* a fellow of *Trinity-college*.  
His cousin *Jonathan* was.
- He was *not* a contributor to verses in *Cromwell's* honour.
- His father was a justice of the peace;  
*perhaps* a committee-man;  
*probably* a presbyterian.
- His contract was to give *three* plays per annum,—*not four, nor two.*

- The bill for his funeral came to *forty-four pounds, and seventeen shillings.*
- He gave *Tonson* credit, on account, for a payment of £268. 15s.
- He had a patent as poet-laureat.
- He had a dispensation for the degree of A.M. which (in the original) is obtained by the *favour* of *sir WILLIAM SCOTT, &c. &c. &c. &c.*
- His first bookseller was *Henry Herringman.*
- He *purged* before he undertook any considerable work.
- He was fond of *fishing.*
- He kept *snuff* loose in his pocket.
- He wrote in a room on a ground floor in *Gerard-street.*
- He eat at the *Mulberry Garden*—*tarts* with *madam Reeve.*
- He wrote the first lines of his *Virgil* on a *window.*
- He did not enter *ASTRÆA REDUX* at *Stationers Hall.*
- He reprinted *Mac Flecnœ* with *slight* alterations, which the *curious reader* would like to see!!

“*Sic itur ad astra.*”

“And such an historian is a lanthorn, hung at the tail of the kite—up they go together.

“This it is (in his own dignified language) TO DELINEATE THE MAN—to collect, from sources hitherto unexplored, whatever contributes to throw new lights upon his CHARACTER, and ILLUSTRATE the HISTORY of his WORKS!!!” P. 42.

Towards the end it is sufficiently proved that the common spelling of the name Sedley is right, and Mr. Malone’s wrong. But enough! the pages upon this subject have been sufficiently multiplied without our adding to their number.

ART. 45.—*The Proceedings of the House of Lords in the Case of Benjamin Flower, Printer of The Cambridge Intelligencer, for a supposed Libel on the Bishop of Llandaff; with Prefatory Remarks, and Animadversions on the Writings of the Bishop of Llandaff, the Rev. R. Ramsden, A.M. Fellow of Trinity College, and the Rev. R. Hall, A.M. Minister of the Baptist Meeting, Cambridge: By the Printer. To which are added, the Argument in the Court of King’s Bench, on a Motion for an Habeas Corpus, and a Postscript, containing Remarks on the Judgment of that Court, by Henry Clifford, of Lincoln’s Inn, Barrister at Law. 8vo. 3s. 6d. Boards. Crosby and Letterman. 1800.*

Mr. Flower inserted a paragraph in his newspaper, *The Cambridge Intelligencer*, reflecting upon the character of the bishop of Llandaff; but in no other ways referring to any transaction of the House of Lords, than as it arose from the remark that the bishop had ‘made a fine speech in support of the minister’s plan of union.’ Now as this speech is supposed and reported to have been delivered in the House of Lords, so far only the aggregate members of the house seem in this case to have been concerned; the question, therefore, is of high importance to the public. The House of Lords determine

that the paragraph 'is a gross and scandalous libel upon the right reverend Richard, lord bishop of Llandaff, a member of this house, and a high breach of the privileges of this house.' In consequence of this resolution the printer was brought before the bar of the house, and, in a very summary way, sentenced to a fine and imprisonment. In the debate on the question, lord Holland opposed the resolution, and endeavoured to persuade the house to 'abandon the practice of fining as well as imprisonment, for a time certain, as neither consonant with the general principles of English law, nor necessary for the security of their proceedings.' In this opinion he is by no means singular; and when it is maintained also by such high legal authority as that of Mr. Hargrave, whose judicial argument on the case of Mr. Perry's commitment by the House of Lords for a breach of privilege is in the hands of every lawyer, and deserves the attention of every general reader, the question will scarcely be considered to be at rest, from the mere circumstance that the sentence of the house was carried into execution. The printer was conducted to Newgate; and having moved the court of King's Bench, by his counsel, for a writ of *habeas corpus*, he was brought before that court, and his case argued with a very considerable display of legal knowledge. The judges were, however, not convinced. Lord Kenyon decided, that as the commitment was made 'on a contempt and a breach of privilege of the House of Lords,' it was valid; and Mr. Justice Grose, denying to the court the power of determining a matter of privilege, asserted a commitment by the House of Lords to be decisive, as a commitment in execution; whence it should seem that the character of every individual peer is protected much better than that of his sovereign. 'If the king be libelled, the libeller has still the trial by jury; if a lord of parliament be libelled, the trial by jury may, as in this instance, be suspended.'

It is to be lamented that, in speculative questions of this kind, irritability and passion should at any time be suffered to enter. The present work can scarcely be expected to be altogether free from these defects; and we anxiously wait for an opportunity of reviewing the more erudite report of Mr. Hargrave. In a long preface is introduced a discussion on the merits and demerits of Mr. Hall, a baptist preacher, which, of whatever consequence it may be to his followers, is of little importance to the generality of readers, and detracts very much from the interest which they would otherwise take in the particular question submitted to their discussion. There are other points of animadversion on individuals, both in their religious and political capacity, which might have been spared without any injury to the performance; and the strange notions of nobility obtruded by Mr. Flower's counsel, in his speech in the King's Bench, furnishes the work with a postscript on new and hereditary nobility, which might very well apply to the absurd system of *noblesse* in the ancient *régime* of France, but which is entirely inapplicable to the peerage of Great Britain. There is no such thing in the constitution of England as comparative nobility; more or less noble are terms that cannot attach to the different lords of parliament: all, in the literal sense of the word, are *peers* of the realm; and the moment lord Kenyon had taken his seat in the upper house he was just as



much ennobled as if his ancestors had sat there in uninterrupted succession from the conquest. The insinuations here advanced, moreover, against the new nobility, are confuted by the slightest attention to personal history; for the persons elevated to the peerage during the present reign are as much entitled to respect, for talents, learning, valour, integrity, and honour, as any equal number selected in any preceding period.

ART. 46.—*Essays selected from Montaigne, with a Sketch of the Life of the Author.* 12mo. 4s. Boards. Cadell and Davies. 1800.

The design of this publication is fully explained in the conclusion of the life of the essayist.

‘No author,’ says the editor, ‘has been more admired, nor [or] more censured, than Montaigne. The most fastidious reader cannot deny that his Essays abound with wit, spirit, originality of sentiment, and excellent precepts of morality; on the contrary, his greatest admirers must confess that he has introduced many gross and indelicate allusions.

‘He is also so often unconnected in his subjects, and so variable in his opinions, that his meaning cannot always be developed; and it is not possible to follow him through all his winding paths.

‘My intention, in presuming to print this selection, is to offer to the public those parts of Montaigne’s Essays which are most religious, moral, connected, and entertaining. If, by separating the pure ore from the dross, these Essays are rendered proper for the perusal of my own sex, I shall feel amply gratified.

‘HONORIA.’ P. xviii.

This selection is made with judgement; and, by its publication, Honoria has done an acceptable service to those who wish to put into the hands of the fair sex, and of youth, a specimen of the lively naïveté of Montaigne, unsullied by the grosser thoughts which too frequently occur in his writings.

ART. 47.—*An Appendix to the Supplemental Apology for the Believers in the Supposititious Shakspeare Papers: being the Documents for the Opinion that Hugh Mac Auley Boyd wrote Junius’s Letters.* By George Chalmers, F.R.S. S.A. 8vo. 3s. sewed. Egerton. 1800.

A subject once undertaken by this weak and tedious writer seems destined to be never abandoned. Two thick octavos were certainly more than sufficient on the infamous business of Ireland’s forgery without this Appendix.

‘Semper ego auditor tantum? nunquam ne reponam  
Vexatus toties rauci Theseide Codri?’

What connexion there can exist between the believers in the supposed Shakspeare papers, and the question whether Boyd be the author of the Letters of Junius, we cannot discover. Any other title the author could have stumbled upon would have suited this pamphlet quite as well, since the subject, however visionary, is sufficiently detached.

The style of Mr. Chalmers is so peculiar that there was no occa-

sion for the appearance of his name in the title. The most singular and inimitable coarseness and virulence, the most zealous decision, with a contempt of all opposite opinions, and often of all candour and manly discussion, will at once strike even an inattentive reader as infallible marks of his hand writing.

The advertisement opens in the following terms:

‘ My attention was drawn aside, by accident, to the subject of this Appendix, from more agreeable studies. When I was writing my Postscript to the author of *The Pursuits of Literature*, I was led, by his declaration, “that he would quote Junius as an English classic, like Livy or Tacitus,” to advert both to the political writer, who was, in his manner, celebrated by factiousness; and to his style, which was thus praised by ignorance. I was soon induced, by my conviction, to say, that I had seen documents which satisfied me that Hugh M’Auley was the real author of Junius’s epistles. As some of these documents had been freely communicated to me by Mr. L. D. Campbell, the editor of *The Indian Observer*, delicacy forbade me to anticipate what he intended to publish on the same point: But he has blunted my sensations of delicacy on this head by attacking me, in the news-papers, on a mere difference of taste. I now feel myself, therefore, at liberty to obey the calls that have been made on me to submit to the judgements of others the same documents which had brought conviction to my mind. In doing this I have no other interest than to prove that I spoke not of documents which I did not possess, and have no other purpose than to show that I seldom deliver opinions which I cannot support by argument and fact.

‘ I do not regret that a literary contest has arisen from my intimations upon a subject not a little curious in itself, although the overflowings of the gall, which were excited by it, have soiled the outside of my habit. I have looked on upon the combat, without entering the lists; in order to see more clearly the peculiar artifices of the combatants, and the real objects of the battle. The public has gained some advantages: additional facts have been ascertained; new circumstances have been disclosed; and appropriate inferences have been drawn, which, in the course of research, will lead to the establishment of truth. Interest may, indeed, perplex for a while, and scepticism may delude; but time will produce such knowledge as will, in the end, fix all opinions in one judgement.’

We should be glad to know any one instance in which all opinions have fixed in one judgement. He afterwards says,

‘ If there be any person, who is possess of facts or documents, which would prove affirmatively that some other writer than M’Auley Boyd was the author of Junius, such person ought to come forward, in his proper character, and lay before the public without reserve such facts and documents: if he do not, the proofs and argument which I now fairly submit to the world will, after awhile, convince all impartial readers that M’Auley Boyd did certainly write Junius’s Letters.’

A more strange mode of argumentation we never witnessed, but Mr. Chalmers has unfortunately never studied logic.

In his first page our gentlemanly author informs us that Mathias is a scribbler, and M'Auley, meaning Junius, is an anarchist. Such epithets might easily be retorted; but if Junius were now writing he would probably act as the lion did to Don Quixote. It would be truly tedious to follow Mr. Chalmers through this absurd and unargumentative declamation, especially as his usual fate has already followed him, namely, that of convincing the public that he is in the wrong. Mr. Malone has given an opinion that Samuel Dyer was the author of the Letters of Junius, and it appears here (p. 35) that the late excellent sir Joshua Reynolds expressed the same sentiment, and Mr. Chalmers' arguments against this Dyer are peculiarly feeble. The rest of the pamphlet is occupied with a number of puerile details concerning Hugh M'Auley Boyd, author of the *Indian Observer*, whom Mr. Chalmers still obstinately asserts to be the real Junius. In plain language, though we hope not so coarse as Mr. Chalmers's, his *proofs* are the most complete nonsense that ever happened to be printed; and if he possessed one grain of critical discernment, he would perceive that the specimens which he has produced of Boyd's real composition have no similarity to that of Junius, except that they both wrote in English—a very cogent proof indeed, and which we wonder our author should have overlooked. We must repeat our regret that a man whose talents might be useful in political arithmetic should, without the smallest apprenticeship or qualification, enter the very different paths of the critic and the antiquary.

ART. 48.—*Supplemental Volumes to the Works of Sir William Jones, containing the Whole of the Asiatic Researches hitherto published, excepting those Papers already inserted in his Works. 2 Vols. 4to. 3l. 3s. Boards. Robinsons. 1801.*

To complete the vast and interesting picture of Asiatic literature which the works of sir William Jones has offered to the public, the other numbers of the *Asiatic Researches* were requisite. The society was the child of his formation, the object of his fostering care, and its labours were in part suggested by his hints, or inspired by the emulation which must have been excited by his success. Though these have been now published in various forms, yet we are well pleased to see them reprinted uniformly with sir W. Jones's Works; the editor has judged wisely, and will, we trust, not be disappointed in the reward of his labours.

ART. 49.—*A Letter to Thomas Keate, Esq. Surgeon-general to the Army, one of the Surgeons to St. George's Hospital, &c. &c. &c. With some general Remarks on the Medical Profession. Occasioned by the approaching Election of a Surgeon to St. George's Hospital, vacant by the Resignation of Charles Hawkins, Esq. on the 9th of April, 1800. 8vo. 1s. Hurst.*

This is a lively and judicious remonstrance to the electors of hospital surgeons, to prevent, if possible, interest rather than superior abilities having the preponderance in such elections. We need not say that, like some other remonstrances, it will have no effect. The world in general, when such appointments are in agitation, look only to their connections; and professional qualifications, on either side, are the



given quantities which make no difference in the result. To elect the future surgeon only from those bred in the hospital is a measure arising from views too confined for our approbation—we suspect personal ones; and if the the author is guessed at, with any degree of probability, personal motives only could have induced him to step from his high ‘pursuits’ to play with the ‘cow and calf.’

ART. 50.—*An Address to Young People, on the Necessity and Importance of Religion.* By John Evans, A.M. 12mo. 6d. Symonds.

The author is superintendant of a seminary for young people, and by this and his other publications shows himself well qualified for such an office—an office which cannot be duly performed without an attention to religion; and on this point we see with pleasure that his pupils will have great advantages under his tuition.

ART. 51.—*The English Enchiridion; being a Selection of Apothegms, Moral Maxims, &c.* By John Feltham. 8vo. 4s. Boards. Dilly.

This is an excellent little parlour volume, which may be taken up and laid down again at idle moments; but not without leaving some good reflexions in the mind, and encouraging it to become acquainted with other authors of merit, and with subjects of moral importance.

ART. 52.—*The Lisbon Guide; containing Directions to Invalids who visit Lisbon; with a Description of the City, and Tables of the Coin, Weights, and Measures, of Portugal.* 8vo. 2s. Johnson. 1800.

A very useful work for invalids, who wish to resort to the banks of the Tajo, and indeed a work greatly wanted. This is a straw caught at by the drowning wretch; but, like the straw, its real assistance is inconsiderable. We have had many occasions of witnessing the state of persons who have gone to, and returned from, Lisbon, but it has been seldom amended, except by the voyage, and that in no high degree.

ART. 53.—*An Essay on the Means hitherto employed for lighting Streets and the Interior of Houses, and on those which may be substituted with Advantage in their Stead; intended as an Attempt towards the Improvement of this Branch of Domestic Economy, by increasing the Effects of Light, and diminishing its Expence; with explanatory Figures.* By J. B. J. G. Count Thiville. 8vo. Richardson.

We have copied the whole title to show the author's object; and, on examining the plans, we greatly approve of them, but cannot fully explain them without the plates. The object is to increase the effect of light by refracting it through a cylinder, either of solid glass, or one containing a fluid. The fluid our author fixes on is water, kept from freezing by a little nitrous acid; but the vitriolic acid is cheaper and more effectual: the cheapest and most brilliant fluid is sea-water. A simple valve will let out the air when dilated, and prevent the bursting of the glass, which need not be so accurately closed as to prevent its slow return;—a cork ball playing in a small cylinder will be sufficient. Count Thiville increases also the powers of his lamp by adapting reflectors to it,

ART. 54.—*His Vindication against certain Calumnies which appeared in the Newspaper Reports of the Parliamentary Debate on the Subject of Mr. Palmer's Claims. By Charles Bonnor, formerly resident Surveyor and Deputy Comptroller-General of the Post-Office, &c. Respectfully addressed to Charles Bragge, Esq. M.P. 4to. 2s. 6d. Richardson. 1800.*

A dispute between the writer and Mr. Palmer, to whom the public is so much indebted for his improvements in the Post-Office, has given rise to this publication, consisting of forty-six full quarto pages.—We cannot understand from it the nature of the contest; and, if the author thinks it of importance to the public, he should compress his pamphlet. The loss of such a friend as Mr. Palmer must, as the writer truly observes, be ever deplored ‘with the most heartfelt regret and affliction,’ and wherever the fault may lie, it would be best to let it sink in oblivion.

ART. 55.—*An Essay on the Nature of the English Verse, with Directions for reading Poetry. By the Author of the Essay on Punctuation. 12mo. 3s. Walter.*

We agree with the writer of this useful little tract, in his opinion, that ‘an easy and familiar treatise on the nature of the English verse, with practical directions for reading poetry, has long been wanted for the use of schools and those who have formed no regular ideas on the subject:’ and, in his attempt to supply this desideratum, he merits the thanks of the cultivators of poetic taste.

Without embarrassing his reader with the discussion of the nature of trochees, spondees, and iambics, the author directs his attention with due steadiness to a point on which much of the quality of English versification depends; namely, the situation of accented syllables. His rules are simple and clear, and his examples apposite. His remarks on the vitious texture of several lines quoted from the works of our best poets, and his explanation of the source of their harshness, discover a practised ear, and a habit of patient inquiry.

We shall lay before our readers the eighth section of this work, which we think assigns the true reason of an admitted fact, and properly limits a doctrine which has been advanced with too little reserve.

‘When the accent falls on significant words, or proper syllables, the verse, though consisting of ten words, is not inharmonious.

‘EXAMPLES.

‘For while I sit with thée, I séem in héav’n. P. L. viii. 210.  
 Árms and the mán I síng, who fórc’d by fáte. Dryd. Æn. i. 1.  
 No bírd so líght, no thóught so swíft as théy. Odys. vii. 48.  
 What bárk to wáft me, ánd what wínd to blów. Ib. x. 597.  
 Thrice in my árms I stróve her sháde to bínd. Ib. xi. 249.  
 Shúns the díre rócks; in váin she cúts the skíes;  
 The díre rocks méet, and crúsh her ás she flíes. Ib. xii. 77.  
 He knéw his lórd, he knéw and stróve to méet;  
 In váin he stróve to cráwl, and kíss his féet. Ib. xvii. 360.  
 Till tír’d he sléeps, and lífe’s poor pláy is o’ér. Ess. on M. ii. 282.  
 A’nd the last páng shall téar thee fróm his héart. Id. Elegy.

No fly' me, fly' me, fár as póle from póle. Eloisa, 289.

Ah, cóme not, write not, think not on'ce of mé,

Nor sháre one páng of áll I félt for thée. Ib. 291.

' These examples may be sufficient to shew the error of those writers, who have asserted, that ten monosyllables cannot constitute an harmonious verse. There cannot be smoother or more expressive lines, than those which I have cited from the works of Mr. Pope.

' It must however be allowed, that if there be ten words in a line, and most of them equally significant, or equally entitled to an accent, the line will run heavily. Mr. Pope has given us the following memorable verse to this effect :

' And ten low words oft creep in one dull line. *Ess. on C.* 347.

' The slow movement of this line is not occasioned by the number, or the "lowness" of the words ; but by the much greater proportion of such as require some degree of accentuation, or force of enunciation. In the foregoing verse there are eight significant words, and only two which may be passed over with the rapidity of unaccented syllables ; namely, *and* and *in*.

' The same observation may be made on these lines :

' And when up ten slope steps you've dragg'd your thighs.

*Id. Eth. Ep. iv.* 131.

' Rocks, caves, lakes, fens, bogs, dens, and shades of death.

*P. L. ii.* 621.

' To illustrate the preceding remark with more precision, let us take ten monosyllables, which require an equal force of accentuation ; and we shall find, that they do not form the least degree of poetical harmony :

' One, two, three, four, five, six, sev'n, eight, nine, ten.' *P.* 221.

The observations on Milton's versification are well worthy the attention of the youthful student ; and the idea of teaching the true accentuation of classical proper names, by the exhibition of verses, in which they are justly accented, is, we think, novel and certainly ingenious.

ART. 56.—*Zimao, the African.* Translated by the Rev. Weeden Butler, M. A. &c. 8vo. 2s. sewed. Vernor and Hood. 1800.

To this translation Mr. Butler has added notes and an appendix, pointing out the iniquity of the slave-trade, and the enormities resulting from that detestable traffic. The most singular feature in the volume is the dedication.

' To a lady eminent for her private qualities and her public station.

' MADAM,

' The freedom of this appeal will possibly excite wonder ; the peculiarity of your office must plead my excuse. We have heard, that in the vicissitudes of human existence occasions not unfrequently arise, wherein an age of folly—let me not add, of crime—may almost



be expiated by an hour of charity ; and vice, with triumphant energy, may claim the characteristic, the attribute, the reward of virtue.

Far, very far from these pages be the language of obloquy and abuse. To descend to coarse and ribbald descants on your intimacy with a prince, were vilely foreign to the purpose. Fain would I behold you extracting even from the hot-bed of illicit intercourse a plant of inestimable and eternal fragrance.—Be the fair advocate of outraged nature, and I will rank you with the good.

The truly illustrious personage whose favour you enjoy, patronizes the sale of his fellow-mortals. Exalted rank, extensive revenues, exhaustless pleasures,—to which last you, madam, so very largely contribute,—all divert his attention and suspend his feeling, if they do not, alas ! stifle his humanity. His royal heart is kind and generous. Too long, however, has his royal ear been open to rich and crafty individuals, hackneyed in the traffic :—to men, whose whole fortunes are exhaled from the holds of slaughter-houses, and whose avarice is drenched and glutted with blood-potations.

Think, madam, oh ! think, in time, what happiness courts your grasp.—Never yet did woman accept so grand a benison.—Your royal admirer's influence is confessedly great : in the cause of mercy it would prove irresistible. Think, then, what rapture you will experience, in the hour of sickness and of death, from reflections similar to these :—“The voluptuousness of the great is an insatiable hyæna, the craving of whose appetite demands perpetual victims. Dreadfully had she laid Afric waste : she had separated the bridegroom and the bride, and torn asunder the godlike bonds of marriage. Here she had destroyed the tranquil happiness of a whole family ; there she had lured into the snares of slavery a young inexperienced heart.....Then stepped I forth, the champion of offended virtue.....I placed myself between the lamb and the tiger. In a moment of dalliance I obtained from the duke his princely promise ; and the violence of oppressors was chained down by law. To the sacrifice of the humble did I put a final stop, and my arms became the shelter of the helpless, the innocent, and the poor.

“Gracious God ! What a feast to a benevolent heart ! You could not fail. Think, madam, you behold the uplifted hands of millions. Grief is eloquent. Figure to yourself their attitudes ; hear their supplicating addresses !—Surely, you cannot refuse. Surely, humanity must comply.” P. v.